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CRISPUS ATTUCKS WAS A NEGRO.

From the Boston Transcript.

Mr. Editor: In the *Transcript* of February 1st appears a communication over the signature of "W. H.," purporting to be a History of the Boston Massacre of March 5th, 1770, in which occur these passages:

"Crispus Attucks, the colored man who was killed in that affray was not a negro. He was a half-breed Indian, and a decided and determined rowdy at that. * * * No man among the slain of that eventful night deserved the fate he met with so well as did this Crispus Attucks." * * *

Trusting to your willingness for fair play, I respectfully submit the following reply to vindicate the truth of history:

Crispus Attucks was born in Framingham. A portion of his early life was passed in Sutton (now Millbury). From the letter of a resident of Natick I select the following:

NATICK, Feb. 17, 1860.

* * * * * Several persons are now living in Natick who remember the Attucks family. * * * The whole family are described as having been uncommonly large and are said to have been the children of Jacob Peter Attucks, who lived with Capt. Thomas Buckminster of Framingham. It has been conjectured that Jacob and Nanny were of Indian blood, but all who knew the descendants describe them as negroes. * * * * * When the inhabitants were detained in Boston he (Crispus) used to smuggle their horses out of the town. He brought out three or four horses, which he took to Framingham, and then returned to kill the red-coats.

His sister used to say that if they had not killed Cris, Cris would have killed them. Cris is said to have been in every street fight with the soldiers for some time previous to March 5, 1770.

The Boston *Gazette* of Nov. 20th, 1750, contained an advertisement offering a reward for the runaway, Crispus Attucks, in which he was described as a "mulatto fellow, with short curled hair" and mark. This description is by one who claimed ownership of Attucks, and whose testimony as to whether he was negro or Indian calls for more than the *ipse dixit* of W. H. in offset.

James W. Brown, Esq., a member of the Massachusetts Legislature, Feb. 18th, 1860, writes as follows:

"He (Crispus) was the slave of my great-grandfather, Deacon Wm. Brown of Framingham. He returned after his runaway excursion and was a faithful servant. He was allowed to buy and sell cattle on his own judgment. It was probably upon one of these trading tours that he was drawn into the affray of March 5th. * * Of stout and vigorous frame, athletic, bold and patriotic, had he lived he would doubtless have acted a conspicuous and useful part in our great revolutionary struggle."

Lambert Lilly's Sketches of the American Revolution furnishes this testimony:

They met a crowd of the people led by an immense Giant of a Negro named Attucks. * * * At last Attucks, with twelve of his men, began to strike upon their muskets with clubs and cried out to the multitude, "Don't be afraid; they dare not fire." * * * Attucks lifted his arm against Capt. Preston and seized upon a Bayonet. "They dare not fire," shouted the mob again. At this instant the firing began—the Negro dropped dead upon the ground.

But waiving further testimony in this direction, though more is available, it may be well to cite one tribute from the many awarded by distinguished men of the present day.

Extract from the speech of Rev J. M. Manning in Tremont Temple, November 25th, 1859:

* * * * * * *

In the Boston Massacre of March 5th, 1770, a black man sacrificed his life in behalf of oppressed white men. Crispus Attucks, not a citizen of Boston, but of Middlesex County, came to this city when the inhabitants were full of terror, greatly excited by the presence of two regiments of British soldiers; and on the evening of March 5th there was an outbreak in King street, now State street, headed by Crispus Attucks, which resulted in his own death and that of several of his comrades, at the hands of the British soldiery. * * * * * * * *

After the event they had a funeral, and the citizens of Boston marched six abreast through the streets, the carriages following; and they carried Crispus Attucks and his fellow victims to the middle burying-ground, now overlooked by the Athenæum, and over their remains erected a stone, and on it carved this inscription:

"Long as in freedom's cause the wise contend,
Dear to your country shall your fame extend;
While to the world the lettered stone shall tell
How Caldwell, Attucks, Gray and Maverick fell."

And when the anniversary of that tragedy came round the 5th of March, they observed it in the Old South Church, still standing. * * Even Daniel Webster has said that "from that moment"—the moment when the blood of those men stained the pavement of King street—"we may date the severance of the British empire."

On the 5th of March, 1776, Washington repaired to the intrenchments. "Remember," said he, "it is the 5th of March, and avenge the death of your brethren."

Notwithstanding the many historical references by Botta, Hewes, Goodrich and others to Crispus Attucks, the negro, and his prominence in the scene of March 5th, 1770, there has been a studied attempt to ignore his patriotic claims and assign him the position of a disturber of the peace. But if the leader Attucks deserved the epithets thus applied, it is not a legitimate inference that the citizens who followed on are included, and hence should swing in his company on the gallows?

If the leader and his patriotic band were misguided, the distinguished orators who in after days commemorated the fifth of March must, indeed, have been misguided, and, with them, the masses who were inspired by their eloquence: for John Hancock, in 1774, invokes the injured shades of Maverick, Gray, Caldwell, Attucks, Carr; and Judge Dawes, in 1775, thus alludes to the patriotic band: "The provocation of that night must be numbered among the master-springs which gave the first motion to a vast machinery—a noble and comprehensive system of national independence."

In judging, then, of the merits of those who launched the American Revolution, we should not take council from Tories, but rather heed the approving eulogy of Lovell, Hancock and Warren.

Boston March, 1870. W. C. N.

AFFAIRS IN TENNESSEE.

VISIT TO THE PRESIDENT BY A NEGRO DELEGATION.

[Special Despatch to the Evening Post].

WASHINGTON, March 10th.—The information of leading Tennesseans is to the effect that, as the legislature of that State adjourned without taking any notice of Gov. Senter's message in relation to mob violence, it is expected he will call upon the President for military assistance in suppressing disorders, and there seems no doubt that such a request would be granted to the full limits of the resources at the command of the War Department.

A delegation of negroes, from the negro State Convention recently held in Nashville, visited the President by appointment at half past ten o'clock this morning. They were accompanied by the whole Tennessee Congressional delegation, with the exception of Mr. Hawkins, and were introduced to the President by Mr. Maynard, on behalf of their Congressmen.

Dr. Young, of Nashville, chairman of the Convention, read the memorial of the Convention to the President, and made some statements about the deplorable condition of things throughout the State, and the utter want of protection for the lives and property of loyal men, saying that appeals had been made to the State authorities without success.

The President said, in reply, that he would do all in his power for the relief of the citizens of Tennessee, and would confer to-day with the Secretary of War about sending more troops there.

CAPITAL PUNISHMENT.

From the Columbia (Hudson, N. Y.) Republican.

LEARNING that the subject of Capital Punishment would be presented to the Legislature by petition from the western part of the State, and believing it to be one that should not be lost sight of, but should claim the serious attention of all; a petition signed by forty persons in this vicinity (which can be augmented to hundreds, when there is evidence of earnest action) was presented to our Legislature the past week,—a copy of which I forward for publication.

I am aware that very many entertain the opinion that should the gallows be stricken down, one of the safe-guards of society would be taken away; and that crime would increase as a consequence. Hence their objections to the substitution of any other mode of punishment for the crime of murder than the life of the criminal.

For the information of such, I will state that in 1846 Michigan took the lead in the work of reform, by erasing from her statute book a law which required "blood for blood." Twenty-four years of experience in the punishment of crime unaided by the gallows, has *conclusively* shown the *wisdom* and *safety* of the measure. Rhode Island abolished the death penalty in 1852, and Wisconsin in 1853. The *concurrent* testimony received from time to time from persons filling important official stations in these several States, goes to show that the substitution of imprisonment for the crime of murder rather than death, works rather beneficially than otherwise. In Maine and Vermont the penal code has been so far modified that *judicial murder* is seldom enacted, and the evidence is yet to be furnished going to show that life and property in these States, are not quite as safe as in others where the gallows still stand, under a *mistaken view* that it is a "terror to evil doers."

If it is a great crime, as it certainly is, for a person from motives of revenge or otherwise to take the life of another, in a word to invade the sanctity of life, which is a gift from the Creator, is it right, is it politic for the State, made up of individuals, to *enact over the same tragedy* which it condemns in the individual person? This is a question the solution of which, should claim the thoughtful consideration of all. GEORGE G. MACY.

Ghent, N. Y.

PETITION.

To the Senate and Assembly of the State of New York:

Confirmed in the belief of the sacredness and inviolability of human life, we respectfully ask our legislators now assembled to substitute some other mode of punishment other than the death penalty for the commission of crime, less revolting to the moral sense of society, and for the following reasons: That it *is safer* and more worthy a Christian community to institute reformatory modes of punishment rather than exterminate transgressors, is a lesson the value of which it would seem is not yet fully learned.

That the sanguinary practice of taking the life of an offender is opposed to the teachings of Christ is too obvious to admit of a doubt.

That the example the gallows teaches has the effect to lessen the value that attaches to human life. That the *revolting spectacle of strangulation* by authority of law, instead of deterring from the commission of crime, seems rather to taint the very atmosphere with a contagion of murder which leads to its repetition. That it has a demoralizing influence in community, is a truth *long since admitted*, hence the secrecy of executions, in our own and several other States.

That moral forces of society are arrayed against the death penalty, which has its effect upon Jurors, Judges and Governors, tending to facilitate the escape of criminals who are to be thus punished.

That hundreds of innocent persons have been prematurely sacrificed upon the gallows, the history of criminal jurisprudence in our own and every other country *where used* furnishes *appalling evidence*—a danger that will ever continue *so long as does the penal code*, and is a sufficient reason for its abrogation.

That our legislators will emulate the noble example of other States by erasing from the statute book of our own, a *sanguinary law*, which Christianity in connection with the onward march of a more liberal and enlightened public sentiment alike demand,—is the prayer of your petitioners.

THE OUTRAGES IN TENNESSEE.

THE COLORED PEOPLE'S APPEAL FOR PROTECTION—STATEMENT OF THEIR GRIEVANCES.

WASHINGTON, March 15.—The delegation of colored men from Tennessee, who have been here for some days, urging protection for their people in that State, appeared before the Committee on Reconstruction to-day, and made statements of their grievances. They presented a report made to the Convention of Colored People of Tennessee, which delegated them to come here and present their case.

In this report it is set forth that from the evidence elicited from the delegates to the Convention from the several counties of Middle and West Tennessee, and from the testimony of hundreds of sufferers from these districts, and from the reports published in the various news journals of the State, substantiated by proper investigation, commencing with the outrages in Rutherford County, in August, 1869, and continuing up to the present time, that it is a fact that crimes of the most alarming atrocity are prevalent in the above-named localities—so prevalent that the lives and property of the colored population of these districts are unsafe in the extreme. In the above named communities the colored people have been hunted down like the wild animals of the jungles and murdered in cold blood. Many have been forced to leave their homes and families, their crops and their wages, and live lives of penury and want. By the cruel outrages committed on them by disguised outlaws and midnight assassins the cities of Nashville and Memphis are overrun with paupers, able-bodied men and women, who have been driven from comfortable homes in the country to seek the protection of the city. They cannot get employment and consequently are obliged to beg, steal, or starve.

It is a common every-day or night occurrence that some of these people, without just cause, without excuse, and without provocation, are put to death in the most torturous and barbarous manner—by hanging, shooting, whipping, and burning. The persons who commit these crimes are said to be well known in the communities in which they live, and in which these crimes have been committed, and many of them are known to members of the Committee, and could be brought to justice if the laws were enforced. They even boast of themselves as the perpetrators of the slaughter of innocent men and women. Only a few nights before the Committee left the State, at Colliersville, in Shelby County, the cold-blooded murder of an innocent wife, the fatal wounding of a peaceful father, and hellish attempt to burn their bodies and household effects, was added to the black catalogue of crimes committed upon our people. The cruelty with which the colored people were treated in many counties of this State exceeds anything in the annals of the world's history. The Committee further state that when colored men are arrested in the rural districts for alleged commission of crimes, it matters not how trivial, they are, in a large majority of cases, without trial, by jury, and in violation of all law and civilization, taken from the custody of the proper authorities, and put to death in the most cruel manner.

It would seem from the uniformity of action on the part of these outlaws that they operate as organized bodies, and that they are determined to leave no effort untried that they may crush out the life and energy of the colored people of the State. As a people, the colored people claim to have made individual and united appeals to the authorities of the State for protection, but they have been as fruitless as the plaintive cries of a helpless infant to a hungry wolf. On the contrary, the Legislature has passed many acts which militate directly against the interests and happiness of the colored people. For instance, the repeal of the Common School law, whereby colored children are left without educational privileges; the repeal of what was known as the Ku-Klux law, the results of which are too well known to all; the repeal of the Common Carriers' act, whereby respectable colored people, holding first-class tickets, are compelled to ride in the smoking-car on all railroads, and submit to the jeers and taunts of those who are not their equals in morals, refinement, or education.

In conclusion, the Committee pray that, in view of the facts stated, and the appeals made by the injured people to the authorities of the State, which have as often been to their injury as otherwise, they find it impossible to obtain justice under the present state of affairs in Tennessee. It is an important fact that nearly all of the crimes reported have occurred since the election in 1869, when Senter was elected Governor. Since the Rebels have got possession of the State there is no protection of the colored man, by reason of the repeal or the non-execution of laws for his redress.

SPEECH BY SENATOR REVELS.

THE GEORGIA DEBATE.

IN the Senate, the Georgia bill was taken up at 1 o'clock, on Wednesday last, the galleries being thronged in anticipation of a speech by Mr. Revels, the colored Senator from Mississippi, who had been announced to speak on the subject.

Mr. MORTON (Rep., Ind.) who was entitled to the floor, said he would yield it in favor of the Senator from Mississippi.

Mr. REVELS (Rep., Miss.) then addressed the Senate, and during the delivery of his speech was listened to with the closest attention by the Senate and the audience which densely filled the galleries.

SENATOR REVELS' SPEECH.

Mr. PRESIDENT: I rise at this particular juncture in the discussion of the Georgia bill with feelings which, perhaps, never before entered into the experience of any member of this body. I rise, too, with misgivings as to the propriety of lifting my voice at this early period after my admission in the Senate. Perhaps it were wiser for me, so inexperienced in the details of Senatorial duty, to remain a passive listener in the progress of this debate; but when I remember that my term is short, and that the issues with which this bill is fraught are momentous in their present and future influence upon the well-being of my race, I would seem indifferent to the importance of the hour, and recreant to the high trust imposed upon me, if necessitated to lend my voice on behalf of the loyal people of the South. I therefore waive all thoughts as to the propriety of entering into this discussion, breaking through a generally understood etiquette of this body. When questions arise which bear upon the safety and protection of the loyal white and colored population of those States lately in rebellion, I cannot allow any thought as to the mere propriety to enter into my consideration of duty. The responsibilities of being the exponent of such a constituency as I have the honor to represent are fully appreciated by me. I bear about me daily the keenest sense of their weight, and that feeling prompts me now to lift my voice for the first time in this Council Chamber of the nation. And, Sir, I stand to-day on this floor to appeal for protection from the strong arm of the Government for her loyal children, irrespective of color and race, who are citizens of the Southern States, and particularly of the great State of Georgia.

POSITION OF THE BLACK RACE DURING THE REBELLION.

I am well aware, Sir, that the idea is abroad that an antagonism exists between the whites and blacks; that that race which the nation raised from the degradation of Slavery and endowed with full and unqualified rights and privileges of citizenship, are intent upon power at whatever price it can be gained. It has been the well-considered purpose and aim of a class, not confined to the South, to spread this charge over the land, and their efforts are as vigorous to-day to educate the people of this nation into that belief as they were at the close of the war. It was not uncommon to find this same class, even during the Rebellion, prognosticating a servile war. It may have been that the wish was father to the thought, and, Sir, as the recognized representative of my down-trodden people, I deny the charge and hurl it back into the teeth of those who make it, and who I believe have not a true and conscientious desire to further the interests of the whole South. Certainly, any one possessing a knowledge of the colored population of my own or any other State need not be reminded of the noble conduct of that people under the most trying circumstances in the history of the late war, when they were beyond the protection of the Federal forces. While the Confederate army pressed into its ranks every white male capable of bearing arms, the mothers, wives, daughters, and sisters of the Southern soldiers were left defenseless and in the power of the blacks, upon whom the chains of Slavery were still riveted; and to bind those chains the closer was the real issue for which so much life and property was sacrificed. And now, sir, I ask, how did that race act? Did they, in those days of Confederate weakness and impotence, evince the malignity of which we hear so much? Granting, for the sake of argument, that they were ignorant and besotted, which I do not believe, yet, with all their supposed ignorance and credulity, they, in their way, understood as fully as you or I, the awful import of the contest. They knew if the gallant corps of national soldiers were beaten back, and their flag trailed in the dust, that it was the presage of still heavier bondage. They longed, too, as their fathers did before them for the advent of that epoch, over which was shed the hallowed light of inspiration itself. They desired, too, with their fathers, to welcome the feet of the strangers, shod with the peaceful preparation of good news. Weary years of bondage had told their tale of sorrow to the Court of Heaven. In the councils of the Great Father of All they knew the adjudication of their case, albeit delayed for years, in which patient suffering had nearly exhausted itself, would, in the end, bring them the boon for which they sighed—God's most blessed gift to his creatures—the inestimable boon of liberty. They waited, and they waited patiently. In the absence of their masters they protected the virtue and chastity of defenceless women. Think, Sir, for a moment what the condition of this land would be to-day, if the slave population had risen in servile insurrection against those who, month by month, were fighting to perpetuate that institution which brought them all the evils of which they complained. Where would have been the security for property, female chastity, and childhood's innocence? The bloody counterpart of such a story of cruelty and wrong would have been paralleled only in those chapters of Jewish history as recorded by Josephus, or in the still later atrocities of that reign of terror which sent the unfortunate Louis XVI. and Marie Antoinette to the scaffold. Nay, the deeds in that drama of cold-blooded butchery would have out-Heroded the most diabolical acts of Herod himself.

THE INTERESTS OF THE RACES IDENTICAL.

Mr. President, I maintain that the past record of my race is a true index of the feelings which today animate them. They bear toward their former masters no revengeful thoughts, no hatred, no animosities. They aim not to elevate themselves by sacrificing one single interest of their white fellow-citizens; they ask but the rights which are theirs by God's universal law, and which are the natural outgrowth, the logical sequence, of the condition in which the legislative enactments of this nation have placed them. They appeal to you, and to me, to see that they receive that protection which alone will enable them to pursue their daily avocations with success, and enjoy the liberties of citizenship on the same footing with their white neighbors and friends. I do not desire simply to defend my own race from unjust and unmerited charges, but I also desire to place upon record an expression of my full and entire confidence in their integrity of purpose, with which, I believe, the President, Congress and the Republican party will meet these questions, so prolific of weal or woe; not only to my own people, but to the whole South. They have been, so far as I can read the history of the times, influenced by no spirit of petty tyranny. The poet has well-said—

"O! it is excellent
To have a giant's strength; but it is tyrannous
To use it like a giant."

And how have they used that power lodged in them by the people? In acts of cruelty and oppression toward those who sought to rend in twain this goodly fabric of our fathers—the priceless heritage of so much hardship and endurance in Revolutionary times? Let the reconstruction enactments answer the interrogation. No poor words of mine are needed to defend the wise and beneficent legislation which has been extended alike to white and colored citizens. The Republican party is not inflamed, as some would fain have the country believe, against the white population of the South; its borders are wide enough for all truly loyal men to find within them peace and repose from the din and discord of angry faction. And be that loyal man white or black, that great party of our Republic will, if consistent with the record it has already made for posterity, throw around him the same impartial security in his pursuit of liberty and happiness. If a certain class of the South had accepted in good faith the benevolent overtures which were offered to them with no niggard hand, to-day would not find our land still harassed with feuds and contentions.

CONGRESSIONAL PROTECTION DEMANDED.

I remarked, Mr. President, that I rose to plead for protection for the defenseless race who now send their delegation to the seat of Government to sue for that which this Congress alone can secure to them. And here let me say further that the people of the North owe to the colored race a deep obligation, which it is no easy matter to fulfill. When the Federal armies were thinned by death and disaster, and sombre clouds overhung the length and breadth of the Republic, and the very air was pregnant with the rumors of foreign interference—in those dark days of defeat, whose memories even yet haunt us as an ugly dream—from what source did our nation in its seeming death-throes gain additional and new-found power? It was the sable sons of the South that valiantly rushed to the rescue, and but for their intrepidity and ardent daring, many a Northern fireside would miss to-day paternal counsel, or a brother's love. Sir, I repeat the fact, that the colored race saved to the noble women of New-England and the Middle States the men on whom they lean to-day for security and safety. Many of my race, the representatives of these men on the field of battle, sleep in the countless graves of the South. If those quiet resting-places of our honored dead could speak to-day, what a mighty voice—like to "the rushing of a mighty wind"—would come up from those sepulchral homes. Could we resist the eloquent pleadings of their appeal? Ah, Sir, I think that this question of immediate and ample protection for the loyal people of Georgia would lose its legal technicalities, and we would cease to hesitate in our provisions for their instant relief. Again, I regret this delay on other grounds. The taunt is frequently flung at us that a Nemesis more terrible than the Greek personation of the anger of the gods awaits her hour of direful retribution. We are told that at no distant day a great uprising of the American people will demand that these reconstruction acts of Congress be undone and blotted forever from the annals of legislative enactment. I inquire, Sir, if this delay in affording protection to the loyalists of the State of Georgia does not lend an uncomfortable significancy to this boasting sneer with which we so often meet? Delay is perilous at best; for it is as true in legislation as in physic that the longer we procrastinate to apply the proper remedies the more chronic becomes the malady that we seek to heal. The land wants such—

"As dare with rigor execute the laws
Her festered members must be lanced and tented.
He's a bad surgeon that for pity spares
The part corrupted till the gangrene spread,
And all the body perish. He that's merciful
Unto the bad is cruel to the good."

TREACHERY OF THE EX-REBELS IN GEORGIA.

Mr. REVELS then reviewed the history of affairs in Georgia, stating that at the election in November, 1867, for members to the State Convention, 30,000 white and 80,000 colored votes were polled, and a number of colored delegates elected. A Constitution was framed and ratified, and a Legislature elected under it was convened. After all this, supposing they had passed beyond Congressional control, the Rebel element in the Legislature asserted itself, and many of those whose disabilities had been removed by the State Convention, which comprised a number of colored members joined in the declaration which was made by that Legislature, that a man having more than one-eighth of African blood in his veins was ineligible to office. These very men to whom the Republican party extended all the rights and privileges of citizenship, of which they had deprived themselves, denied political equality to a large majority of their fellow-citizens. Twenty-eight members were expelled on Dec. 22d, 1869, an act of Congress was passed requiring the reassembling of the persons declared elected by the military commander, the restoration of the expelled members, and the rejection of others who were disqualified. All the conditions had now been complied with, and having ratified the Fourteenth and Fifteenth Constitutional Amendments, Georgia presented herself for recognition. The Bingham amendment proposed to legalize the organization of 1868, and would legalize the act of the Legislature in appointing the Judge who had decided in favor of class distinction in the State. As a means of future protection for loyal Georgians, he desired these terms should commence from the date of the present legislation. He asked this in the name of 100,000 white and colored citizens of the State, and reminded the Senate that "he who permitted oppression shared the crime."

Upon the conclusion of his remarks, Mr. Revels received the congratulations of many Republican Senators and others, and then the immense audience in the galleries, which included many persons of color, slowly dispersed.

Mr. MORTON, in complimenting Mr. Revels on his speech, expressed the opinion that in the exchange which had been made by which that gentlemen occupied the place of Jefferson Davis, the Senate had lost nothing in intelligence, while it had gained much in patriotism and loyalty.

INDIAN AFFAIRS.

MEETING OF FRIENDS IN BALTIMORE.

BALTIMORE, 3d mo., 15th, 1870.

A. M. POWELL.—*Dear Friend:*—The Committee on Indian Concerns of our Yearly Meeting met on Seventh day last, and were favored with the company of Samuel Willetts, Edmund Willetts, Wm. H. Macy, Franklin Haines, Daniel Underhill, Willetts and Stephen Hicks from New York Yearly Meeting; Wm. Dorsey and Deborah Wharton, from Philadelphia Yearly Meeting; Wm. Parry, Benjamin Stratton, Jonathan Plummer and Robert Hatten of Indiana Yearly Meeting. After transacting the usual business of our Committee, we resolved ourselves into a Convention and adopted the accompanying Memorial. A large committee was appointed who have gone to Washington to-day to present it. This special appropriation asked for is the most important business before us at this time.

Our superintendent, SAMUEL M. JANNEY, was with us, and last evening we had a public meeting in Friends' Meeting House, on Lombard street, where he told the people some things about the "Quaker policy." The meeting was very large, and a great interest was manifested in the cause. There were present at the meeting three Cherokee Indians, who added much to the enthusiasm of the meeting. Thine truly,

CYRUS BLACKBURN.

THE INDIAN PROBLEM IN THE NORTHERN SUPERINTENDENCY.

LETTER TO THE MEMBERS OF THE SENATE AND HOUSE OF REPRESENTATIVES IN CONGRESS ASSEMBLED.

THE present status of the Indian Question in the Northern Superintendency, invites to a deliberate examination of the whole subject, in order that, by seeing the present condition of things, and what is needed to be done, a working plan may be devised by which the benevolent and philanthropic objects of the National Administration, for the elevation, civilization, and enlightenment of these people, may be successfully and economically effected.

A Superintendent and Six Agents, members of the Society of Friends, entered upon their respective duties in this Superintendency during last 5th and 6th months, (May and June, 1869.)

About the middle of July, consequently soon after these duties were commenced, a Delegation of the Friends made a visit to all the Agencies, occupying them more than a month, in Nebraska, to take a close view of the initial condition of these objects of our benevolence and labor, and see how the philanthropic designs of the Administration can be most efficiently carried out.

These wards of the Government were found in a very depressed and degraded condition—as a general thing, poor, hungry, idle from want of means and inducements to labor; destitute of suitable clothing; complaining of unfulfilled Treaty stipulations; living in Lodges with several families in a single apartment, thus excluding that healthful privacy which decency and virtue require; the Lodges dark, unventilated, often filthy; and, as a consequence of this condition, sickness extensively abounding, especially among the children,—scrofulous gatherings and ulcers, sore eyes, debility and consumption.

This sad spectacle made our hearts ache in tender sympathy with these neglected and suffering fellow creatures; and would have discouraged us from further proceeding, had not a careful examination of the causes, convinced us, that the present condition of these Indians, was their *misfortune*, not their *fault;* and that it is entirely practicable to lead them into habits of industry, to instruct them in learning, to teach them to be Agriculturists, Mechanics, and Operatives generally; to enable them to be self-sustaining, and to raise them to any plane of civilization and enlightenment that may be proposed for them.

The mode proposed for accomplishing this most desirable result was stated in the Report made by the Delegation, to the Commissioner of Indian Affairs, and published in his Report for 1869, page 119.

Now, with the means at their disposal, the present Superintendent and Agents, cannot change, to much extent, the existing condition of things. Hence the important practical question arises, is the National Government willing and prepared, to enter upon this long neglected work of philanthropy and justice? If so, the Friends are willing to render every aid in their power.

The plan in order to be successfully carried into effect, must necessarily involve a considerable monied expenditure, as well as much anxious and arduous labor, but we believe it will ultimately tend to great economy in the Indian affairs.

The allotments of their farms in severalty, is completed on the Omaha Reservation, nearly so on that of the Winnebagoes, and is considerably advanced on the Santee Sioux Reservation.

On the six Reservations in the Northern Superintendency, there are reckoned to be about 1,613 families; and it is estimated that the money aid required for settling each family upon their allotment, in building a house, procuring a cooking stove, fencing and breaking ground, seed potatoes and wheat, cow and other stock to commence with—will be about 300 dollars; making the amount for the 1613 families, 483,900 dollars. This is exclusive of school-houses, some additional teams, farming implements and tools.

On the other hand, the Winnebagoes have a just claim against the Government. [see Commissioner's Report for 1867 in relation to the Winnebago Indians], amounting, as they represent, to $200,000; and most of the Tribes, perhaps all, hold more land than they need, some of which may in a short time be sold to advantage, and the proceeds of the sale applied to liquidate in part the advances made for them in the expenses of settlement.

Inasmuch as the whole of the improvements we contemplate cannot be made in one year, we have petitioned for the sum of $140,000—to be divided among the six Agencies, as shown in the accompanying petition.

Although the indicated expense and labor seem great for so comparatively small a number of Indians, yet two considerations will tend to show that the sum proposed is not beyond what strict justice to these people and the future improvement of of their Race will warrant.

1st. That it is an *accumulation of indebtedness for some sixty-five years*, these Indians being in decidedly a worse condition now, than they were when Lewis and Clarke held a council with some of these same tribes on behalf of the United States Government in 1804, promised them its friendship, and *sought* amicable relations with them. From that period, they may be regarded as having been the wards of the Government, and the neglect of them has not cancelled the debt, which should now be paid in full, so as to make amends, as far as practicable, for previous delay.

2d. When these Indians become civilized and enlightened, as we believe upon the plan proposed they will in a comparatively few years, they may be made powerful auxiliaries in aid of the civilization and enlightenment of the Tribes beyond them, so that instead of the few persons now engaged in the work, the numbers will be augmented year by year, in the benevolent and elevating engagement of drawing their Red Brethren into habits of industry, self-reliance and support, the recognition of their individual manhood and social and family rights, civilization, enlightenment, and ultimately citizenship, with Peace and Love, and their multiplied blessings. Signed on behalf of the Convention.

BENJAMIN HALLOWELL, Secretary.

MEMORIAL.

To the Senate and House of Representatives of the United States:

Your memorialists representing the committee on the Indian Concern of the Society of Friends, to some of whose members has been assigned by the government the care of the Indians in the Northern Superintendency, State of Nebraska, respectfully represent:

That in the Spring of last year, a Superintendent and six Agents, members of the Society, entered upon their respective duties in that Superintendency.

They found the Indians placed in their charge to be generally in a very depressed and degraded condition; but the Superintendent and Agents entered upon their arduous labors with cheerfulness and earnestness. The Friends in the East sent out a supply of medicines and clothing for those who needed them, and a marked improvement is already observable.

But, with the means at their disposal, the Superintendent and Agents can accomplish little for the PERMANENT improvement of these people. The same causes, in their crowded and unhealthy lodges, operate to reproduce disease, and although allotments of land in severalty have been completed on some of the Reservations, yet unless they have houses on them, and means of cultivating the land, these allotments avail them nothing and the Indians merely EXIST without the possibility of further improvement.

What is needed, and what our petition asks of Congress is, an IMMEDIATE appropriation to build houses, to work their lands, and raise the provisions necessary for their subsistence.

From the estimates that have been made, we believe that an appropriation of the following amounts will be required for wagons, teams, tools, agricultural implements, live stock, seeds, etc., and to erect suitable houses on some of the allotments, viz.:

For the Winnebagoes,	30,000	dollars,
" Omahas,	30,000,	"
" Pawnees,	30,000	"
" Santee Sioux,	25,000	"
" Otoes and Missourias,	15,000	"
" Iowas, Sacs and Foxes,	10,000	"
	140,000	"

The time to commence their agricultural labors is now near at hand, and unless these appropriations are made for them AT ONCE, the Indians will have to spend another year in idleness and poverty.

We therefore respectfully solicit an early and favorable consideration of this petition.

BENJAMIN HALLOWELL,
DILLWYN PARRISH,
JOHN SAUNDERS,
SAMUEL TOWNSEND,

WASHINGTON, 3d Mo., 14th, 1870.

THE AMERICAN WOMEN'S EDUCATIONAL ASSOCIATION.

THE managers of the *American Woman's Educational Association* request the editors who receive this to oblige them by inserting it in their first issue after its reception, with editorial reference.

C. E. BEECHER, Sec. A. W. E. A.

To the Women of New York City:

There are two classes now aiming to remedy the wrongs of women, but they greatly differ as to the *nature*, the *causes*, and the true *remedy* of these wrongs.

One class maintains that these wrongs consist in exclusion from civil government and other professions of men, and also from the institutions that train for these employments; that, as the consequence, women suffer from unjust laws, are shut out from honorable and remunerative business, are driven to vice, and are subject to the most cruel slavery; that the worst form of slavery results from the *subordination* of woman in the marriage relation; that instead of this, there should be two heads of a family with equal and the same rights to control, while many are also urging that misunited pairs ought to separate and marry others, if they wish, without social or civil disadvantages. And finally, it is claimed

that woman suffrage would tend to remedy all these wrongs.

On the other side it is held that our government is founded on the principle that the ruling power shall be such a majority of the people as can *enforce* obedience to resisted laws; that woman suffrage involves a liability to majorities consisting largely of women, without such power; and that whenever the ruling power passes to a minority, the foundation principle of our government would be subverted; that, this being so, and as nothing is "a right" which is opposed to the best good of society, women have no "right" to suffrage; that while men have the physical power to govern by law, women have superior moral power to change unjust laws much more speedily than by the ballot; that the subordination of woman in the family is no more a degradation than that of men under employers or civil and military rulers, and that two heads of a family equal in authority would involve conflicting parties of children and servants ending in the rule of brute force. Finally, that the great end of the family state, as the chief mode of training parents, children and servants to intelligence, virtue, and Heaven, would be subverted by free divorce, while obedience to the Scripture rules for husbands, who are commanded to love their wives not only "as themselves," but also "as Christ loved the Church," would secure such self-sacrificing love and toil as would raise and sustain woman in her sacred duties, and end whatever slavery and tyranny may now exist in that relation.

Moreover, these claim that the real wrongs of woman result from the want of appreciation of her profession, as *chief educator of the race and prime minister of the family state*, and still more from want of proper educational training for those duties; that the varied employments connected with the family state demand as much science and as much practical training as any of men's professions, and yet are so diverse, that institutions to prepare men for their professions are not suitable for training women; that for want of suitable scientific and practical training women are not qualified to be wives, nor to educate children, nor to train servants, nor to preserve family health, nor to practice a wise economy. The sacred duties of the family state being thus neglected and dishonored pass to the ignorant and unskilled, and receive neither social honor nor liberal reward. The French and music teachers become inmates of the family with social equality, and superior wages, while the cook and nursery attendants, being ignorant and unrefined, are a degraded and ill rewarded class. This causes the better class of domestic helpers to forsake the family for shops and mills which destroy the health of future mothers and offspring, and leave the family to discomfort and waste.

The American Woman's Educational Association aims to remedy these real wrongs of women. Its managers assume that all just and patriotic men would gladly provide for the best good of woman, and that whenever the more intelligent portion will decide what is best, all that they may ask will be abundantly bestowed. The question is, how to gain a united expression of the opinion and wishes of this class.

In order to do this, several preliminary meetings of women, invited from every religious denomination have approved of the plans of the Association and have recommended that the aid of the pulpit and the press be requested to make them known, and also to secure a large, general meeting of women of all sects and parties to learn farther details and then to make public their approval and their wish for aid in carrying them out.

For this end, a general invitation is hereby extended to all women who worship in any religious denomination to meet the managers of the Association, and after hearing their communications, to take such action as they may deem most expedient. The meeting will be held at Steinway Hall, on the last Monday of March (the 28th), at eleven o'clock, A. M. Notices will be given from the city pulpits on the preceding Sunday, March 27th, and also in the city papers.

CATHARINE E. BEECHER,
Sec'y Am. Wm. Ed. Asso.

THE FRIENDS AND THE INDIANS.

From the Baltimore Sun—March 15th.

A PUBLIC meeting on Indian affairs was held last evening at the Friends' Meeting House, Lombard street, and was attended by a large number of those interested in the welfare of the aborigines. Among those present were Col. Downing, chief of the Cherokee nation; Col. Vance, the financial agent for the same nation, and Capt. Schraper, also a Cherokee. The object of the meeting was to hear from agents appointed from among the Friends to take charge of certain Indian tribes, and from some of the Indian chiefs of their necessities, consider what was best for their government, etc. Samuel M. Janney, superintendent of the Indians in Nebraska, was the first speaker. He began by a general statement of the climate, soil and productions of Nebraska, after which he stated that there were in all about six thousand Indians under his charge, who are situated mostly about two hundred miles northwest of Omaha. The Santees, said he, are the most advanced in civilization of any tribe under his care. They build their own log houses, and nearly all of them dress in citizens' clothes, with the exception of the women, who wear blankets. They have three schools, under the charge of the Presbyterians and Episcopalians, in which is taught the Dakotah language, and in which language all of their school, prayer and hymn books are translated. They have given up their war dances, and do not allow liquor to enter the reservation. In a word, said he, they are a moral and industrious people. Their lands are not so valuable as the reservation of other tribes, the ground being very rugged. Another great drawback was the distance they had to go for water, it being about a mile from the reservation to the Missouri river, from which they procure their supply. The agents are having them taught English, to fit them for American citizenship. He next spoke of the Sioux, who lived on their reservation, and who number about 1,000 souls. They retain their language and many of their customs. They were brought from Minnesota after the massacre of 1862.

The Winnebagoes were next spoken of. They were situated 80 miles north of Omaha, and were also brought from Minnesota. They first settled upon Crow creek, in Dakotah, but afterwards proceeded to their present location and purchased a part of what is called the Omaha reservation. The Winnebagoes number about 1,300 persons, and are more advanced in knowledge than some other tribes. They are vicious, but willing to work when they have it to do. The speaker then went on to describe their manner of life. This tribe has three schools in a prosperous condition.

Mr. Janney spoke next of the Omahas, whose reservation adjoins that of the Winnebagoes. The Omahas, said he, were more self-reliant, virtuous, and consequently more comfortable than many others. They support themselves, and receive their annuities in money instead of clothes, etc. Their lands have been surveyed, and they will go to work as soon as their agents have built them houses. There is only one school on the Omaha reservation, but two more will be started soon. The Omahas speak a different language from that of the Santees and Winnebagoes and it is said to contain only one hundred and sixty words. The Pawnee reservation, situated 115 miles west of Omaha, was next spoken of. Their reservation is very large, and consists of excellent land. They are less civilized than some other tribes; many of them are in the United States army as scouts. There is a fine brick school building in their village, which is attended by seventy-five pupils. The men and boys are taught to work on the farm, and after a few years' tuition do not feel inclined to return to their roving habits. Last year, said the speaker, the Pawnees had under cultivation 1,000 acres of corn and vegetables; the coming season they will have a large quantity of ground devoted to wheat. When their annuity was being paid to them last year the chief requested that $4,000 be laid aside and used for the purpose of purchasing agricultural implements, which was accordingly done.

Mr. Janney next spoke of the Otoes, whom, he said, were less advanced in civilization than any of the other tribes. They number about four hundred and fifty persons, but have no schools. He then described their manner of life, etc., which is nearly similar to that of the others.

Mr. Janney concluded his statement by saying that there was a great opening for good in the way the Indians were situated at present, and we should be paying the debt of gratitude due that people. The Indian appeals to us not for charity but for justice.

Francis T. King, superintendent of the Kansas Indians, was then introduced. He said that he was glad that such a great interest was felt in this city in the Indians. All that has been done according to the new policy was but a foundation of what was still to be done.

Col. Downing, the chief of the Cherokee nation, next made a few remarks. He stated what had been done on his reservation, and thanked the Friends for the great interest they had taken in the Indian. He concluded by saying that he only asked justice of the government.

Col. Vance next spoke, and said that he had great faith in the masses of the people of the United States as to their good will towards the Indians, and thanked the Friends for their self-sacrifice in going among his people. The Indian, said he, was trained under peculiar circumstances. The idea of accumulation was never presented to his mind; he lived from hand to mouth. Some people (said Col. Vance) say that the Indian is indolent, but this he denied. A nation's character cannot be changed by an act of Congress, as it is now proposed to do with the Indians. He then gave a description of the government of the Cherokee nation, and said that they had increased in civilization more during the two or three years before the war than any other people that ever existed.

Benjamin Hallowell, Esq., one of the Indian supervisors, next addressed the meeting, and said he hoped that the government would let the Indians on the reservations alone. The government ought to provide for the Indians individual homes for those that want them, and then let what are called the wild Indians see the State which the civilized are in, and they would come too. The government should appropriate money for this purpose, and with the assurance that every dollar of it will be applied to the purpose for which it was appropriated. He concluded by saying that this would shield them from such another massacre as that which the Piegans were the victims.

The meeting then, on the motion of Mr. King, adjourned.

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, MARCH 26, 1870.

THE STANDARD.

1870-71.

THE STANDARD, after the official proclamation of the Fifteenth Amendment, will omit from its title "National Anti-Slavery," and be issued, under the same editorial management, as an independent journal of Reform and Literature. It will contain eight pages, (*Harper's Weekly* size), be handsomely printed in the same clear, distinct type as hitherto, with the pages numbered and arranged suitable for binding. It will present also occasional supplements, with reports of meetings, addresses, lectures, etc.

CASTE.

THE STANDARD will earnestly plead for the abolition of Caste, and seek to obliterate the still prevalent, unchristian prejudice, born of slavery, which deeply involves the welfare of the colored people of America in their industrial, educational and social relations. Freedom, in its broadest sense, must be made the same for the colored, as for the white citizen. It will especially urge the immediate creation by Congress of a competent and trustworthy Land Commission, to be composed of well known, disinterested friends of the freed people whose duty it shall be to cooperate with individuals and associations among the hitherto enslaved, in the selection, and purchase, upon favorable conditions, of eligible lands for homesteads. LAND, EDUCATION, and PROTECTION in their rights of citizenship, person and property, it will demand as indispensible to render their enfranchisement other than a political vassalage.

INDIANS AND CHINESE.

THE STANDARD will advocate for the Indians, and the Chinese, as for the colored people, civil and political equality. Different parts of the same troublesome Race Question, a just and beneficent settlement can only be achieved upon the basis of the self-evident declaration of equal and inalienable rights for all mankind. It will give hearty support to the enlightened humane, Quaker experiment, inaugurated among the Indians on the Western frontier. It will urge the discontinuance of the Indian treaty system; the recognition of Indian citizenship, and the inauguration of territorial government with the protection and required obedience incident to citizenship; also the encouragement of education and agricultural pursuits among the Indians.

THE RIGHTS OF WOMEN.

THE STANDARD will advocate the early adoption by Congress, and the ratification by all the States, of a Sixteenth Constitutional Amendment, which shall guarantee to women equal political rights with men. Acknowledging and encouraging State and Territorial action, it will urge that impartial suffrage for women, as well as men, be made uniform throughout the nation at the earliest practicable date. It will also seek to widen the scope of industrial avocations; to secure for woman's work just compensation; and to open the pathway for women to first-class educational advantages, and to the hitherto well-nigh forbidden fields of professional labor.

THE LABOR QUESTION.

THE STANDARD will recognize the Labor Question as closely allied in many respects to that of Slavery, and advocate a reduction of the hours of labor, a more equitable division of profits, and seek to extend the movement for Coöperation in all branches of industry as a check upon and protection against oppressive and grinding monopolies. It will present the question free from a partisan political bias from which it has suffered much at the hands of its avowed friends.

TEMPERANCE.

Recognizing Intemperance as one of the worst enemies of all classes, the rich and the poor, the educated and the ignorant, as one of the greatest obstacles in the way of all progress, inimical to civilization and to the perpetuity of free government,—THE STANDARD will advocate the policy of entire prohibition by legislation; and of individual total abstinence from all intoxicating liquors as a beverage. It will seek to awaken increased interest for the suppression of Intemperance and the casualities, crimes and suffering which it engenders.

CAPITAL PUNISHMENT—PRISON REFORM—PEACE.

THE STANDARD will advocate the speedy abolition of that relic of barbarism—Capital punishment; will present the urgent necessity of Prison Reform; and will endeavor to hasten the beneficent era of true and abiding Peace, by securing its essential conditions.

POLITICALLY

THE STANDARD will be Radical in doctrine, and independent of party. That Reconstruction may do its perfect work, it will urge that the new powers of Congress, conferred by the Constitutional Amendments, be promptly and faithfully employed to hold in check the still unrepentant rebels of the South, to put an end to the Ku-Klux reign of Terror for loyal citizens, colored and white; that the adequate machinery be perfected whereby the political rights of all citizens may be guarded especially in elections for President, Vice-President and members of Congress; that henceforth the civil and political rights of the humblest citizen may be everywhere as scrupulously protected by national authority as are now the mails and the currency. It will labor to establish the rule of republicanism, in the broad, non-partisan-sense, in our own country, and to hasten its advent in other nationalities.

RELIGIOUSLY

THE STANDARD will teach, independent of sect or creed, the fundamental lesson of Human brotherhood, and apply to institutions, and systems of doctrine, the simple test, "By their fruits ye shall know them." It will present, in reports of the Boston Radical Club, and otherwise, statements, without controversy, of the advance thought in matters pertaining to religion. It will especially urge the practical application of the simple, important lessons of Christianity to human needs, the lifting up of the poor and lowly, and the consecration of all to good works, and to a more ennobling spiritual life.

LITERATURE.

As hitherto, a department of choice Literary Miscellany will constitute an attractive feature of THE STANDARD. Early announcements and notices of the more important new publications will be regularly given. The Literary department will be carefully edited.

CONTRIBUTORS.

Chief among THE STANDARD's contributors, we are permitted to announce, will be

WENDELL PHILLIPS.

Beside Mr. PHILLIPS' articles (which alone will be worth many times the subscription price for the year) reports will also be published of his addresses and lectures, revised and corrected by himself.

As additional occasional contributors we are permitted also to mention:

LYDIA MARIA CHILD, Rev. JOHN T. SARGENT, Hon. GEORGE W. JULIAN, FREDERICK DOUGLASS, MARY GREW, JULIA WARD HOWE, LOUISA M. ALCOTT, Rev. JOHN WEISS, ELIZABETH P. PEABODY, CHARLOTTE L. FORTEN, Col. R. J. HINTON, LOUISE CHANDLER MOULTON, ANTOINETTE BROWN BLACKWELL, Rev. SAMUEL JOHNSON, MARY F. DAVIS, SAMUEL C. BLACKWELL, CHARLES K. WHIPPLE, LAURA GIDDINGS JULIAN, Rev. SILAS FARRINGTON, SALLIE HOLLEY, CAROLINE F. PUTNAM, ELEANOR D. ROCKWOOD, Rev. JOHN W. CHADWICK, WILLIAM P. TOMLINSON, JOHN K. WILDMAN, ELIZABETH M. POWELL, ALFRED H. LOVE, ROBERT W. HUME,—and others to be added hereafter.

SUBSCRIPTIONS.

The subscription price of THE STANDARD, one copy, per year, will be $3.00 in advance. Single numbers, six cents.

To all old subscribers to THE STANDARD who renew their subscriptions, BY OR BEFORE JULY 1ST, 1870, and remit for the ensuing year, three dollars, we will mail postpaid one copy (in paper,) of JOHN STUART MILL's "SUBJECTION OF WOMEN."

Remittances by mail should be either by Postal money orders, or National Bank checks. Address all communications to

A. M. POWELL,
Editor of THE STANDARD,
No 39 Nassau street,
New York.

AMERICAN ANTI-SLAVERY SOCIETY—COMMEMORATIVE MEETING.

AT a meeting of the Executive Committee of the American Anti-Slavery Society, held in Boston, February 20th, 1870, the following preamble and resolution were unanimously adopted:—

"Whereas, the primary purpose of the Anti-Slavery movement was to secure for the black race equal rights with the white as citizens of the United States, and whereas the ratification of the Fifteenth Amendment to the Constitution of the United States accomplishes that purpose as far as law can do it, therefore—

"*Resolved*, That this Executive Committee will call a meeting of the American Anti-Slavery Society at New York to commemorate such ratification, as soon as practicable after it is officially proclaimed, and to decide what course the Society shall take in view of such Amendment." WENDELL PHILLIPS, *President.*

CHARLES K. WHIPPLE, *Secretary.*

BOSTON, March 1st, 1870.

[The date of the commemorative meeting is of course contingent upon that of the Secretary's proclamation. The meeting will be held within one, or at most two, weeks of the official date of the proclamation. The particulars will be fully announced at the earliest practicable date. Friends at a distance, many of whom will doubtless wish to be present, will do well to make their arrangements to come at short notice.

ED. STANDARD.]

COMMEMORATIVE SOCIAL REUNION.

THE Committee of Managers respectfully announce that a Social Reunion of friends of Freedom, commemorative of the ratification of the Fifteenth Amendment and the national triumph of impartial suffrage, irrespective of race or color, will be held in the City of New York. [The date, with name of the Hall, to be given hereafter.]

The great victory won gives fitting occasion for sincere rejoicing, profound gratitude, and hearty congratulation.

That the proscriptive prejudice, born of slavery, which still closes schools, workshops, and hotels, to colored applicants, and denies to them equal social advantages, may be removed; that human rights, in the broadest sense, may yet be more fully recognized and guaranteed, and the ideal Republic be attained,—to these ends it is proposed still to use in the new era machinery which has wrought so well in the past. One purpose of the Social Reunion will, therefore, be to secure donations and pledges to aid the publication of THE STANDARD.

During the evening there will be brief addresses by distinguished speakers, including WENDELL PHILLIPS, Hon. GEORGE W. JULIAN, FREDERICK DOUGLASS, (probably), Rev. WILLIAM HENRY CHANNING, and others whose names will be announced hereafter. A poem, written for the occasion, will be read by Mrs. JULIA WARD HOWE. There will be music, vocal and instrumental.

Additional particulars will be given at a later date.

LYDIA MARIA CHILD,	Wayland, Mass.
MARY E. SARGENT,	Boston, Mass.
LAURA GIDDINGS JULIAN,	Washington, D. C.
SALLIE HOLLEY,	New York.
MARY GREW,	Philadelphia, Pa.
MARTHA HUDSON,	New York.
ANNA D. HALLOWELL,	Medford, Mass.
HANNAH HAYDOCK,	New York.
ABBY KELLEY FOSTER,	Worcester, Mass.
CAROLINE R. PUTNAM,	Salem, Mass.
LYDIA MOTT,	Albany, N. Y.
ANN GREENE PHILLIPS,	Boston, Mass.
CHARLOTTE A. JOY,	Mendon, Mass.
LAURA C. BULLARD,	Brooklyn, N. Y.
LOUISA M. ALCOTT,	Concord, Mass.
ELIZABETH GAY,	Chicago, Ill.
SARAH J. NOWELL,	Cambridgeport, Mass.
JULIA WARD HOWE,	Boston, Mass.
SARAH SHAW RUSSELL,	Boston, Mass.
MARY H. HALLOWELL,	Rochester, N. Y.
MARY F. DAVIS,	Orange, N. J.
ELLEN CRAFT,	London.
CAROLINE F. PUTNAM,	Virginia.
AMY POST,	Rochester, N. Y.
PHEBE H. JONES,	Albany, N. Y.
SARAH H. PEIRCE,	Bristol, Pa.
ELIZABETH M. POWELL,	Poughkeepsie, N. Y.
MARY W. POST,	Westbury, L. I.
CAROLINE E. FROTHINGHAM,	New York.
ANNA RICE POWELL,	New York.

CHRISTIANITY AND REFORM.

ADDRESSES upon the "RELATION OF CHRISTIANITY TO REFORM," under the auspices of the REFORM LEAGUE, of this city, will be given by WENDELL PHILLIPS, JULIA WARD HOWE and Rev. WILLIAM HENRY CHANNING, in STEINWAY HALL—on the Sunday evening, following the Commemorative Meeting of the American Anti-Slavery Society. LUCRETIA MOTT will also be in attendance, and, it is hoped, will address the meeting.

WATCHFULNESS STILL NEEDED.

HENRY WARD BEECHER, alluding to public affairs, in a recent sermon, says: "The thunderings have rolled away; the bolts that shivered the mightiest trees have drawn themselves back into their sheath; and the clouds are folded up like vestments and laid away in the treasure-house of God." He rebukes the "querulousness" of those who speak of continued signs of storm in the air.

I judge that the loyal whites of the South, and still more the loyal blacks, do not find the atmosphere so serene as Mr. Beecher describes. I frequently see Southern newspapers, and not a few of them manifest as bitter hostility toward the North, and as unrelenting despotism toward their colored population, as they ever did before the war, or during the war. The Richmond *Inquirer* hailed with triumphant joy the advent of the murderous Ku-Klux-Klan, supposed to be under the leadership of Gen. Forest, that wholesale butcher of the colored people at Fort Pillow. To drive out, or exterminate, the freedmen and the loyal white inhabitants is the avowed policy of that cut-throat association; yet the paper which has always been the truest exponent of Virginian feeling hailed its operations as the dawn of salvation to the South; and up to the present moment it manifests the same spirit. No wonder the colored people wrote letters to members of Congress imploring that Virginia might be kept out of the Union till they had time to escape. No wonder that every week has seen hundreds of them running to the territories, in search of safer homes than they can hope for under the rule of their former masters. A few days ago, Gen. Butler presented a petition to Congress from citizens of Tennessee, declaring that murders and outrages against the loyal inhabitants of that State were occurring by hundreds every week. This does not indicate such a cloudless sky as Mr. Beecher describes.

My own observation has not inspired me with great faith in sudden conversions. Some thirty years ago, an orthodox clergyman, describing to me the spontaneity of his temperament, said: "When I made up my mind to come to Jesus, I wasn't half an hour about it." If "coming to Jesus" means the adoption of his rules, and an earnest effort to bring our lives into conformity thereto, it seems to me that it requires a much longer time than half an hour. When I resided in the Valley of the Connecticut I was brought into relations with several who had done up their religion in short order, and I soon learned to avoid traffic with them, because I could never get a full pound or a full quart of anything at their hands. Froude says: "show me a people whose *trade* is dishonest, and I will show you a people whose *religion* is a sham." The Society of Friends never relied on any theological forty-horse power for "bringing souls to Jesus;" and overflowing measure is, in common parlance, called "Quaker measure."

A man who has been long accustomed to murder and robbery cannot become a Christian all at once. The warning voice of a religious teacher may arrest his attention, and may prove the beginning of a change within him; but the old habits will be slow to depart and very liable to return. The war had the rousing power of a revival preacher over the people of the South. It has effectually arrested their attention and put them to thinking; but it has not internally changed them. It could not be otherwise, because the transformation of character is necessarily a gradual process, both in individuals and communities. I by no means intend to put Southerners generally in the same category as robbers and murderers. But I do mean to say that they have been for generations educated under a very bad system. They have always been accustomed to think that laborers *must* be slaves, and *ought* to be slaves; and in order to keep them in what they deemed their appropriate sphere, they adopted as a necessity the practical denial that they had any civil rights. Is it reasonable to suppose that people who have grown up under such influences can have the innate spirit of despotism shot out of their souls by cannon-balls, or transformed suddenly by legal enactments? Certainly not. It is difficult for most of them, and impossible for some, even to perceive that civil equality is a righteous principle of government; and of those who assent to it with their understandings, few are able to overcome repugnance to its practical adoption, because it reverses all their established modes of thought and action.

I hold it to be a self-evident truth that those who have been educated as slaveholders, how worthy soever they may be in other respects, cannot be trusted where the rights and interests of their laborers are at stake. We ought to have their welfare and prosperity at heart, and to do all in our power to promote it; but we should never forget that strong restraint is necessary to prevent them from rudely violating the altar of freedom recently set up in their midst; and even where no outward violence is visible, we should keep a careful lookout lest insiduous policy should undermine what it dares not openly overthrow. In brief, it is our duty to watch over the rights of their emancipated bondmen as vigilantly as we would watch a Bank Safe in the presence of burglars; and this must be done till the civil equality of all men becomes with them a recognized fact, and a habit as strong as their despotism has been.

But while I see many dangers still lurking in our path, I am deeply grateful for the wonderful changes that have been wrought among us by the hand of Providence, rather than by our own wisdom or virtue. I can never feel thankful enough that our free institutions were saved from the combined attacks of despotism in Europe and among ourselves; and it is no small cause for congratulation that when we ran the risk of choosing a man to govern the nation on account of his military achievements, he has not proved a military ruler, but has shown conscientious deference for the civil laws and Legislatures of the land.

L. MARIA CHILD.

The latest information we are able to give our readers this week concerning the probable action of the Senate in relation to Georgia and Texas; and concerning the long delayed proclamation of the Fifteenth Amendment, is contained in the following, which we clip from the N. Y. *Times*, Washington correspondence of this (Wednesday) morning:

"The unwarrantable prolongation of the debate in the Senate on the Georgia bill imposes on the Republicans of that body a responsibility for which the Republicans of Connecticut and of the country must hold them to strict account. If Georgia be not admitted by Friday of this week the colored voters of Connecticut cannot be enfranchised in time for the election, and this because the Fifteenth Amendment cannot be proclaimed until Georgia and Texas are both in the Union. The President has urged this matter earnestly, and has looked into it closely to see if it would be prudent to proclaim the Amendment before the requisite number of States were absolutely States in the Union in law as well as fact. But thus far it has seemed injudicious to do so. The result can be achieved in time, however, if the Senate will only curb its terrible propensity to talk everything to death."

THE RECONSTRUCTED STATES—THE NEW POWERS OF CONGRESS.

[From the New York Times, March 21st].

THE ANTI-SLAVERY STANDARD has a characteristic and violent appeal for renewed Congressional interference with the reconstructed States, based upon the reports of renewed lawlessness at the South. It paints a gloomy picture of the condition of affairs in that section, and goes off into a paroxysm of indignation and retaliatory councils. It thinks reconstruction a failure, and amnesty and conciliation a mistake; and holds that continued territorial rule and confiscation should have been inflicted. THE STANDARD makes two mistakes. As the special organ of humanitarianism, it is vindictive and cruel; and as a loud assertor of the strength of the Government it gives the world an implied cognovit of Federal weakness in the hour of Federal victory. It concedes by implication that the Government which was able to put down a great consolidated rebellion is not able to suppress a town mob, or enforce its laws against an unorganized rabble. Is it not better to assume and assert the power of the law than to be continually tearing down our own work in mere spite,—thus putting it in the power of bad men to keep the country in a condition of anarchy by their own acts?

1. Violent persecution of loyal people, colored and white, prevails in many portions of the South. It is no part of THE STANDARD's purpose to be either "vindictive" or "cruel" in invoking for them the protection of Congress. To hold the rebellious, and still unrepentant whites of the South quiet, under territorial rule, and the direct control of the national authority, and moreover to deprive them of undue power by withholding their forfeited estates of land, would involve neither "vindictiveness" nor "cruelty" to them, nor any acknowledgement or implication of "Federal weakness." It would give the colored people, and the few loyal whites, what they have not yet had, at least an equal, fair chance. Judged by their own standard of judgment as applied to John Brown in Virginia—a judgment approved we believe by the *Times*, as by its ideal statesman, Mr. Seward, who, as senator, pronounced the verdict "justly hung,"—the rebel whites may properly regard it as a great and wholly unmerited kindness that they are permitted to live at all in the country whose government they did their utmost to destroy. The greatest "cruelty" we seek to have them subjected to, is that they may be held directly responsible to the national government for their good behavior towards their loyal neighbors, and for a season leave the adminstration of public affairs to more deserving and trustworthy hands than their own. In the bestowal of its "magnanimity" the *Times* needs to correct its old habit of assuming that the old-time ruling whites of the South are the *only* people there worthy of consideration.

2. The *Times* apparently shuts its eyes to the fact that more troops have recently been called for from different portions of the South than the National government in the present reduced condition of the military forces can at once supply. What do these calls for troops signify? Certainly not that Reconstruction is as yet a success. They rather proclaim it a failure in the confessed inability of the rebellious States to maintain self-government. As we have from the first urged, those States were prematurely "reconstructed." They were dismissed from direct national supervision before loyalty had had sufficient opportunity to take root and grow. The present chronic warfare in progress in North Carolina, Georgia, Tennessee and Virginia, is the inevitable, logical sequence. It will not do for the *Times* to put its head under the sand, refuse to see the danger of the actual situation, the suffering it involves to our loyal Southern allies, and then assume that *we* give "the world an implied cognovit of Federal weakness in the hour of Federal victory." We think it may be fairly inferred that it is something more than a "town mob" which requires more than the present available military strength of the nation to suppress.

3. If our work is bungling and inadequate, in so far it ought to be torn down and improved. Because Tennessee was *prematurely* and inadequately reconstructed, it is to-day without any legitimate government under which the rights of the loyal people of the State *can* be protected. And yet for the President to put national troops under the control and direction of so-called Gov. Senter, a creature of the rebels of Tennessee, would but add to the complication and suffering of the trustworthy loyal citizens. Virginia, with Gov. Walker, is little better off. We venture to predict that a little later, it will not be a matter of option, if the national authority is to be recognized at all, but of absolute necessity, for Congress to perfect measures for the enforcement throughout the South of the new constitutional guarantees of equal, civil and political rights. The *Times'* doctrine of "amnesty and conciliation," of which Andrew Johnson was a zealous and conspicuous representative, works badly, as the present cry of distress from the loyal people of the South proves. As well might society, as at present constituted, expect to gain immunity from thieves and criminals by at once unlocking the doors of all the prisons and penitentiaries and proclaiming for their occupants "universal amnesty" and "conciliation." This is not the *Times'* method of dealing with common and inferior thieves and criminals.

But in relation to the civil and political rights of citizens, by late amendments of the fundamental law, new and enlarged powers have been conferred upon the National government. We by no means doubt the power of the national government to suppress the present rebel disorders at the South. We would have Senators and Representatives realize more fully the scope of the new order of things,—that they are henceforth charged with the responsibility, and clothed with the power, to protect and guarantee the civil and political rights of all citizens in any and every State. If the *State* of New York is powerless, as the city certainly is, to protect the ballot-box here against the shameless frauds which latterly have rendered elections little better than a farce, in the name of law, we hold it to be the duty of Congress, under the constitutional Amendments, now to perfect election machinery, especially for Presidential and Congressional elections, which shall guard the rights of honest voters. This would be neither "cruel" nor "vindictive" towards the Tammany repeaters. Without it, not alone Reconstruction in the rebellious States, but republican government itself, in America, will presently be an acknowledged failure. With the ratification of the Fifteenth Amendment we enter fairly upon a new era. It has new political lessons and new duties. Citizenship becomes uniform in all the States and its rights everywhere, irrespective of State lines, and the now obsolete theory of State rights, are to be faithfully guarded. The citizen, the currency and the mails will each be alike directly under the watchful protection of the National Government. When this lesson is fully learned, and practically applied, then, and not till then, will reconstruction have become a success. We beg the *Times* to make haste and learn it.

THE Washington correspondent of the N. Y. *Herald* telegraphs that:

"Information has been received at the War Department stating that troops had been sent by Gen. Canby to North Carolina. The Secretary of War is much embarrassed by the reduced condition of the army, the aggregate of serviceable troops not amounting to more than 12,000. There are constant demands on the Department from the plains and from the South for troops and there are none to send. If Congress desires anything to be done it will be necessary to authorize the enlistment of recruits, which will require at least $50,000 to do so effectively by July 1st."

WOMAN SUFFRAGE IN VERMONT.

A WOMAN Suffrage campaign of much interest is in progress in Vermont. It is probably the most earnest and practically important local campaign which has yet been prosecuted in behalf of woman's enfranchisement. The voters throughout the State are by and by to vote directly upon the pending proposition to so amend the Constitution as to enfranchise women upon equal terms with men. Representatives of the American Woman Suffrage Association are doing excellent service in lectures and a series of Conventions, and in the distribution of tracts and other publications. We observe by the *Woman's Journal* and the *Springfield Republican* that feeble mob symptoms have attended the meetings and lectures in several localities. It appears that among the opponents (naturally enough) is Rev. Dr. Lord, who was not at all concerned about the interference of slaveholders with the "family relation," but is now very anxious lest it should be disturbed by the Woman's Rights agitation. We have no doubt that as the question comes generally, (as it will), to be a practical, party test at the polls, a powerful, conservative, possibly violent, opposition will be developed prior to final victory. We shall await the vote in Vermont with much interest. Let all possible be done to make it decisive in favor of the enfranchisement of the women of the Green Mountain State.

THE GEORGIA RECONSTRUCTION BILL.

THE protracted discussion of this important matter has rather misled than directed the public mind. It is in view of this that our attention has been fixed on the speech of Hon. William Lawrence, of the 5th of March inst. This gentleman, it is well known, was a Judge of the Supreme Court of the State of Ohio, and relinquishing his seat upon the bench entered Congress at the opening of the great questions which have arisen out of the recent rebellion. On all these questions he has evinced the habits of a judicial mind; never entering into debate without a careful study of the points involved; and bringing to each subject an amount of pertinent and accurate knowledge of greatest value. On the subject of human rights his exertions have never relaxed, and have been eminently useful. It is in this appreciation of his services that our attention has been directed to the speech above referred to, which, though occupying more than two hours, commanded the closest attention, interrupted as he frequently was by interpolations, all of which he promptly and decisively met. His argument may be summed up in a few words: The sixth section of the reconstruction act of March 2d, 1867, provides "that *until the people of the said rebel States shall by* LAW *be admitted to representation to the Congress of the United States, the civil governments that may exist therein, shall be deemed provisional only, and shall be in all respects subject to the paramount authority of the United States any time, to abolish, modify, control and supersede the same.*" In answer to this provision it is urged, that Senators and Representatives *have been* admitted. In reply, Judge Lawrence eloquently speaks: "Mark the words of the act, 'the civil State government shall be deemed provisional only until'—when—only, until a governor is elected. No, only, until representatives are admitted to this House? No, only, until each House of Congress, acting separately shall admit members? No, but, "until the State shall BY LAW be admitted to representation in Congress." That's the language, "Shall BY LAW be admitted to representation" * * * The right of the State to representation, not in one but both Houses, must be determined, not by the separate action of each House, but *by law* approved by the President." What the opposite logic to this clear argument can be, we are unable to conceive. It meets and decides the whole case.

WHAT the future contingencies for the freed-people are in the minds of thoughtful observers in England, may be inferred from the following which we clip from an article which appeared in a recent number of the *Pall Mall Gazette* on "The Freedmen's Bureau in the United States":

"Such, and so successful, has been the institution which has done its best to keep the peace and to establish free industry in the South during the last few years. It is impossible not to feel regret and misgiving at the prospect of its dissolution. Such an intermediate authority between ex-masters and ex-slaves seems to have been the very thing demanded by the crisis. And we wish we could be satisfied that the crisis was sufficiently at an end to allow the seeds of good order which it has left behind to germinate in safety."

THE House Committee on Indian Affairs have completed a bill to reorganize the system of governing the Indian tribes and to provide for their colonization and other purposes. The bill divides the Indians into three distinct classes: first, those on reservations, self-sustaining; second, those on reservations not so far advanced in agriculture as the former, and third, those not on reservations. It provides for dividing the territory into four districts, with one general superintendent for each of them and one agent for one or more tribes, under charge of the general superintendent. No more treaties to be made and ratified. The bill, it is said, meets the views of Secretary Cox and Commissioner Parker.

PREMATURE and ill judged "Reconstruction" i bringing forth speedily its legitimate consequences in renewed, and increasing strife in many parts of the South. The Washington correspondent of the *N. Y. Evening Post*, March 21st, telegraphs that

"Calls for troops are growing numerous. Some troops were sent last week to Charleston, West Virginia, where Gov. Boreman said the Ku-Klux-Klan were committing outrages. Georgia is constantly asking for troops, and Gov. Holden is calling for more men to suppress the North Carolina insurrection."

PERSONAL.

Ex-Gov. Mc Cormick of Arizona, the present delegate in Congress, is considering the propriety of appointing a very intelligent Indian boy of his Territory to a cadetship at West Point.

Representative Prosser, from the Nashville District of Tennessee, has instructed the heads of the colored schools in Nashville, to call for a competitive examination among the colored scholars, and will give his nomination to West Point Academy to the best scholar among them.

The Boston *Transcript* makes the following mention of a monument to Joshua R. Giddings, now being produced in that city:

"H. K. Brown, the sculptor, has recently completed a fine medallion likeness of the late Hon. Joshua R. Giddings, which has been cast in bronze, and will be placed on a monument about to be erected to Mr. Giddings' memory, at Jefferson, Ohio. Mr. Joseph Carew, the well-known sculptor and marble worker of this city, is

now executing the monument, (constructed of dark Quincy granite), and has kindly consented to place the medallion on free exhibition at his rooms, No. 502 Tremont street, during this week. Whoever desires to see a spirited and accurate likeness of the fearless champion of free speech in Congress, in the days when Southern bullies and braggarts held sway in that body, will do well to call at Mr. Carew's rooms before Saturday. Artistically considered, the medallion is admirable, and fully sustains Mr. Brown's reputation as one of our first sculptors."

John G. Whittier, in a second letter to the Philadelphia *Friends' Review*, says:

"I believe that the world needs the Society of Friends as a testimony and a standard. I know that this is the opinion of some of the best and most thoughtful members of other Christian sects. I know that any serious departure from the original foundation of our Society would give pain to many who, outside of our communion, deeply realize the importance of our testimonies. They fail to read clearly the signs of the times who do not see that the hour is coming when, under the searching eye of philosophy and the terrible analysis of science, the letter and the outward evidence will not altogether avail us; when the surest dependence must be upon the Light of Christ within, disclosing the law and the prophets in our own souls, and confirming the truth of outward Scripture by inward experience; when smooth stones from the brook of present revelation shall prove mightier than the weapons of Saul; when the doctrine of the Holy Spirit, as proclaimed by George Fox and lived by John Woolman, shall be recognized as the only efficient solvent of doubts raised by an age of restless inquiry."

LETTER FROM GILES B. STEBBINS.

WASHINGTON D. C. March 21st, 1870.

A. M. POWELL, *My Friend:* It is always pleasant to have one's wishes and hopes realized, and your plan for the future of THE STANDARD looks the same way my thoughts have gone for years. You will remember how we have talked of it, and how I ventured to suggest it in your columns, from my home in Detroit months ago.

In the past it was well to keep close to the great work for freedom, in the one province thereof pertaining to the abolition of chattel slavery; but, with slavery abolished, while the need of watching and rebuking its proscriptive spirit yet remains, there are other questions and demands of our day, other applications of the idea of the Anti-Slavery movement which need wisdom, humanity, fearlessness, and a truly catholic spirit in their discussion.

Your new plan will give broad scope, and, let us hope, a depth of thought and clearness of intuition that shall save from all shallowness.

The statement of fact and opinion, of idea and hope and intuition, touching matters of reform, and touching those great questions of religious and spiritual growth, of the life that is, in its near and intimate relations with the immortal life beyond which move the world so much, made in the method and spirit you propose, whereby all can judge for themselves, is a great need, and must be a great benefit.

Surely the plan *should* and *must* succeed, for it helps to meet a want and a demand of our day. Cordially yours, G. B. STEBBINS.

Our Boston Correspondence.

NO. CCLXIX.

BOSTON, March 21st, 1870.

ON Friday last the bill allowing public libraries to be opened on Sundays by such cities and towns as think that measure desirable—a bill which had passed by a considerable majority in our House of Representatives—came up in the Senate, and, after debate, was defeated. The reasons alleged against its passage, and which probably prevailed to defeat it, are so instructive as to be worth rehearsing here. They are—

1. Sabbath observance has never done harm to any people.

2. There is no call for the opening of public libraries by persons desirous of using them on Sundays.

3. The call comes from persons who would if they could obliterate any recognition of Christianity or of a Divine being.

4. The Sabbath is a Divine institution, obligatory upon all men, though it matters little which day is kept as a Sabbath.

It must be admitted that the success of views like these, every one of them in conflict either with history, or with fact, or with the Bible, against an enlargement of the influence of the very best intellectual, moral and religious literature, on the day when that influence is most needed, both to do good and to avert evil, is a striking illustration of our stage of civilization and Christianity.

The *Advertiser*, pointing out in an editorial paragraph the injustice and unreasonableness of some of these pretensions, and their result, says that the bill "was defeated not so much because the object sought was specially obnoxious, as because it was believed to be prompted by the enemies of Christianity." This, no doubt, is true; and yet this attitude of the Sabbatarians will not be clearly understood without noting the fact that an essential part of the case of these patrons of Christianity, and would-be monopolizers of the Christian name, consists in the assumption that such men as Rev. Dr. Putnam of Roxbury, who defended this bill in the House, are not only not Christians, but that they "wish to obliterate any recognition of Christianity *or of a Divine being.*" The enormous blunders pervading the argument sketched above, and especially the gross ignorance of the Bible shown in its fourth specification, could hardly have existed in a country where Bibles and the power of reading them are common, but for a systematic course of calumny like the above circulated by the leaders of the Sabbatarian party, raising the cry of "mad dog" against all who vindicate the rights of the community against their dogmatic assumptions. In reply to a request that the literature selected for the use of the community by its most intelligent members may be made accessible on the day when it is most needed, these men shriek out—They are trying to oppose God and Christianity!

Calumny of this sort may have a temporary success, even when absurd as well as false, where the community has been educated to take a partisan view, and to follow implicitly the dictation of partisan leaders. But the followers of truth, being sure of ultimate success, have every encouragement to keep on trying, and to maintain the doctrines of Jesus and Paul against a mongrel Sabbatism, one quarter Jewish, three-quarters Puritanic, and wholly anti-scriptural.

THE HORTICULTURAL HALL LECTURE

this week, by Mr. Wasson, was entitled "Jesus, Christianity and Modern Radicalism," and furnished, as it was expected to do, an intermediate ground between certain opposite extremes of speculation now current in the theological world. I can give you but a few fragments of his thought.

Jesus, he said, was the bright consummate flower of the Hebrew system. He was not a Christian, though Christianity was founded on him by those who came after. The essence of the Gospel he taught was God's love to man; not, as has lately been represented, a duty of the human being to love both God and man. Perhaps he really expected the new kingdom of God to come in his time with a great display of supernatural power; and such an expectation would most naturally account for the despairing tone of his expressions in the garden and on the cross. He died, however, and whatever we may think of the recorded resurrection, his disciples believed in it, and were ready to die in testimony of their belief. The real resurrection was the new conviction that Jesus, notwithstanding his departure from earth, was still Saviour and Lord, was victorious, and not defeated.

With the advent of Paul came a new spiritual atmosphere. He had no personal knowledge of Jesus, and in all his writings, the words of Jesus are quoted but once, and his acts referred to but once. Paul was full of suppressed genius for religious thought and expression. "The Christ" which held such prominence in his teaching was a synthesis of spiritual truth, and was first recognized by him in the crisis recorded in the famous journey to Damascus. The Christ idea stood for a universal personality, the spiritual being of humanity. "Ye," said Paul to the believers to whom he was writing, "Ye are the body of Christ." This spirit of humanity is the moral and spiritual ideal to which he wished them to aspire. The ideal of humanity, that is Paul's "Christ." Later came the conception that the Christ is God. The oneness of God and humanity is the main thought.

Is it asked, What is this spirit of man, or of humanity? I answer, A man's spirit is what he may become. There is a life of ours beyond our present attainment, the ideal; and we approach this ideal in proportion as we realize the perfection of human fellowship. The doctrine of the Christ is that God and man, and man and man, are one. The highest of all symbols is a noble human character. Jesus was such a symbol.

Here Mr. Wasson forcibly illustrated the unreasonableness of attempting an attitude of independence of Jesus and the truth he taught, by supposing a man assuming his dignity and power as a human being to be such that he might originate his own bodily nourishment, instead of receiving it through the medium of the vegetable world.

The lecture closed with a brief sketch of our present resources.

Mr. Wasson then enlarged upon the vital reality of the union of man with God, and claimed that this ideal of humanity is realized only in the noblest unity of human fellowship. To go back from this synthesis to a deism that separates God and man, or to a pantheism that confounds them, were like putting aside the Parthenon in favor of an Indian pagoda.

What wheat is among cereals, that the Christ idea is in the progress of civilization. It would be folly to grind wheat with barley, rye and oats, in the hope of thus producing a better bread. As little can we expect a better compound by uniting the more noble religions with the less noble.

The close of Mr. Wasson's lecture gave a brief outline of his idea of the career of true radicalism. It would advance, he thought,

1. By a faithful application of interpretative criticism:
2. By raising spiritual culture to the degree of an art:
3. By using our immense variety of resources to build up noble forms of life and character.

To bring his lecture within the time usually given to those of this course, Mr. Wasson was obliged to pass over or summarize many pages which his audience would gladly have heard in full.

The orthodox course entitled

CHRISTIANITY AND SCEPTICISM

had, this week again, a double performance, both sermon and lecture being by Prof. J. L. Diman, of Brown University. The sermon, Sunday evening, on "The supremacy of Faith as an element of the spiritual nature," was a mere sermon, such as is ordinarily preached to any mixed congregation of the orthodox faith, and having no particular appropriateness for presentation in this course, unless its founders suppose scepticism to include *only* atheists and materialists. Indeed, these two forms of heterodoxy have been the only ones assailed with any effectiveness thus far in this course; as if, while bold in the attack of things so utterly *ir*rational as the denial of existence to either deity or spirit, they felt unable to cope with Rationalism, the maintenance of a religious faith not contrary to reason.

The lecture, given by the same person on Monday afternoon, was on "The historical basis of belief." It was attended, like the sermon, by an audience very moderate in number.

Prof. Diman began by saying that the boundary between religion and philosophy was very shadowy, and that among sciences, the science of comparative mythology now claims recognition. The modern historic method stands outside of revelation, and claims a right to examine that as freely as anything else. What we have to inquire is, How does this characteristic tendency of our time stand related to the basis of religious faith? Will revelation be superseded, or prove itself to have a broad, firm and sufficient basis? Certainly, dispassionate inquiry into the foundation of belief is needed.

The two poles of the world of present thought are Unity and Progress. We find unity alike in the phenomena of nature and the phenomena of human life. The "reign of law" is the last word of modern thought. If you shrink from the idea conveyed by this expression, remember that this universe, if not the work of law, is the work of chance. If all that we see around us is not chance, it is the product of the regular operation of fixed principles.

The recognition of law is an indispensable preliminary of serious investigation into any subject whatever. But a distinguishing feature of the Positive philosophy is to stop short at the recognition of proximate causes. There is another historic method which regards all phenomena as the expression of a supreme will. The reign of law, however, and the authority of a controlling will, are by no means conflicting ideas; on the contrary, the second is a necessary inference from the first. The recognition of a supreme will lends new majesty to the idea of permanent law.

Man knows himself as a rational, voluntary agent, endowed with mind and conscience, and is thus forced to recognize something more than matter in the world. Here the lecturer, like his predecessors, made a powerful and effective criticism upon Comte and Buckle, and showed that, to escape from the absurdity of chance as a directing agency, we must have Providence, and that Providence necessarily implies law. As there must be a supreme will, so there must be an underlying principle regulating the successive changes of existence. We must have not only a controlling cause, but an undeviating method and an impelling purpose.

The scientific method of research does not necessarily lead to a cheerless atheism, but may recognize the truths of religion, and the existence of a supreme will directed by perfect intelligence. In this sense Philosophy and History are truly one. The scientific method applied to history shows the reality of spiritual not less than of material facts. German scholarship, affirming the immanence of the Divine being in creation, has shown the connection of the spiritual with history. Here Prof. Diman eulogised Baron Bunson, who recognized religion as a divine reality, and sought to discern the divine through the seeming conflicts of creation.

The historical method then is the ally, not the foe, of faith. It does not ignore human personality; it finds an analogy between natural and revealed truth; and in its light we see that the form of our belief must be a product of our intellectual habit. Christianity is the most historical of all religions; and only in connection with history can its special character be recognized.

Prof. Diman proceeded to declare, as if it followed from the foregoing, that the incarnation is the central truth of revelation; and he seemed also to assume that a vindication of the direction of permanent law by supreme intelligence was a vindication of that type of the church which he represents. Unless man is born pure, he said, we *must* have some external rule of faith. Yet he admitted that the Scriptures, though a storehouse of divine truth, are not our ultimate foundation. The living, ever proceeding word, said he, is the true foundation of our faith. But then, going off at a tangent from the great truth of immediate inspiration, which he had seemed about to acknowledge, he added—The Scripture, to be read aright, must be read in its vital relation *to the church!*

He closed by saying that the faith which he inculcated was a supreme exercise of reason, not opposition to reason.

The lecture next week, by Prof. Porter, will be the last of this series.

THE RADICAL CLUB.

This (Monday) forenoon came the present month's session of the Radical Club, which was held at Mr. Sargent's. The attendance was large, in spite of the rain. A brilliant and most interesting paper was read by Mrs. Howe, the subject being "Limitations," designed as a sequel or complement to her essay entitled "Polarity." The conversation that followed has hardly been exceeded in interest by that of any previous meeting. It was lively and spicy in a high degree, had no pauses and no tedious irrelevancies, and was pervaded by flashes of wit, repartees and rejoinders, without failing of a strain of lofty and serious thought. I fear I should not have had the courage to tell you these truths, if my abstract of the essay and report of the conversation were to accompany this letter. Such rapidly interchanged sparkles of thought and felicities of expression escape alike my pencil and my memory. I can but imperfectly report the *body* of such a meeting leaving its spirit to be supplied by the imagination of my readers. All I can do by way of amends is heartily to consent that you substitute for mine any better report that may come to you.

NORTH.

CONTRIBUTIONS TO THE BOSTON FESTIVAL.

We have to add to our former list

Mrs. N. P. Willis, by hand of Ellen Craft,	2.00
Slocum Howland,	5.00

DUST FROM THE HUB.

BOSTON, March 19th, 1870.

DEAR STANDARD:—I cannot enrich your columns with revelations of the inside life of the Hub. I am but a saunterer along the streets, peeping in at the windows, and able to report only the glimpses I get of what goes on within. But there are some things here your watchful correspondents do not save for you.

We are the only State that has a Bureau of Labor, a commission to gather up and record all the facts that go to make a history of labor and a picture of its present condition. You shall have their report soon, startling Massachusetts by showing that her mechanics do not earn, no, do not *receive*, enough to live on. Social science will please read and see if the Labor movement is only a "whine." I went to the commissioners' room to-day, and stopping in at the Chamber of the House of Representatives, heard "Warrington" gabble over its laws and resolves. He is the radical, you know, who has found out that the Maine law infringes on individual liberty. I thought of asking him, as he stood there, which of the laws he was galloping through did not? But still we endure them and him and the honorable speaker all the same. How every one turns out old fogy at last on some point! The Southerners thought abolition infringed on the individual right of every man to buy a negro—their patriarchal institution; the Mormon maintains the same Democratic theory as to his. Warrington's last ditch of Democratic liberty, is liberty to double the taxes of your right-hand neighbor by using your democratic right to ruin the body and soul of your neighbor on the left hand.

Drink as much as you please, most excellent Warrington, the speaker dares not interfere. But when you come down into the streets and offer to sell to me, the streets are not yours or mine. No theory of democratic liberty will prevent the speaker from removing you as a nuisance, if our civilization finds you to be such. All old abuses go to their graves shrieking out that they do not care so much for themselves; but then to abolish them is such an infringement of individual liberty!!

I go to the Horticultural lectures, Sunday afternoons. They are very brilliant, as your readers well know. Thanks for everything that loosens the hold of old prejudices. We owe these men so much for making us free in thought. But somehow they seem to me to live, not only sometimes, but wholly and only in cloudland. You would never imagine that there was a fallen woman on one side of them, a drunkard on the other, and grim workingmen, ignorant and sensual, all around. To go down, as I sometimes do, from the clouds of Horticultural Hall to the roof where Theodore Parker lived, why even his spirit, that meets you there, seems now to be doing a more *real* battle with the sin and suffering around than all the fine words at the Hall. I believe the reason why he filled the Music Hall, and they cannot make our little hall look tenanted, is, that while his head was as high in heaven as theirs, his heart touched everything and his feet stood squarely on the earth. Cannot the "twelve apostles" of heresy touch life on as many sides as did that one man?

Week days I get a peep into our Lecture Bureau. There sits Redpath who has tried his hand at everything and never failed in any. We "Little Women" ought to thank him, for he first introduced the world to Louisa Alcott. This is Lyceum exchange. Take your choice, Parsons or Nasby, Dr. Stone or Josh Billings, Anna Dickinson, the eloquent, or the queen of women speakers—Mrs. Livermore; Weiss, Quincy, Phillips or Charles Sumner. Here they all are, at all times, in person or picture, an interesting company and a genial host.

I shall not tell you anything of our Eight Hour League that meets every Friday, repudiates repudiation, hates Democrats, and clings closely to business. But look around—this is the same room in which Conway and Sanborn once edited *The Commonwealth*—a brave flag even then, though barely kept flying. It needed all their courage and genius, and something beside. That "beside," Mr. Slack has contributed. And so we have a miracle—sinners willing to pay for being reminded of their sins. That "miracle"—*The Commonwealth*—soared up to better quarters, years ago, leaving these to us beginners. How long will it be before we Labor Reformers can soar likewise? May it not be, at any rate, until we can rise, as our predecessor did, by added strength, carrying all our weight, not by throwing our principles overboard.

Have you heard of the "gentle persuader" that hurried up Butler to send for Ames' exquisite picture of his exquisite daughter? A club of young men, hearing that the General was undecided whether to take it or not, told Ames they would give him fifteen hundred dollars and have the picture as an ornament for their club-room. The General could not consent, so he carried the beauty home. ELEANOR D. ROCKWOOD.

THE INDIAN QUESTION BEFORE THE PENNSYLVANIA PEACE SOCIETY.

Two public meetings of this Society have recently been held at Harmonial Hall, Philadelphia, to hear Bam-me-no-de-no-Raid (storm maker) of the O-be-je-way tribe of Indians located in the upper part of Michigan. This Indian has been an interpreter for the United States government for twenty years, and is known as Henry Jackson. After speaking in his native language, and giving us the Lord's Prayer, and singing a hymn in the Obe-je-way tongue and translating them, he spoke as follows: (This is the literal language of the speaker:)

HOW TO ELEVATE THE INDIANS.

There must be care taken of them in their personal advancements. Locate them on suitable *lands* where they can be educated as farmers. This should be encouraged by the Government, in furnishing them certain quantities of land and have them hold said lands by deeds the same as their white friends. It is also the duty of the American people to extend the helping hand to them in bringing about this noble object, and to furnish material to carry on farming. Let them be taught as fast as possible the rules of Self-Government and reliance, and received into citizenship and the right of voting. Education is highly important for the accomplishment of these objects. Establish Industrial Schools among them. The young Indians would then be taught industry and be intelligent. The benevolent societies should aid in this noble work. The Government of our country should aid in this direction. There was a time when game was plenty in this country, by which my countrymen did procure their subsistance, but alas! the march of emigration, civilization, and the enterprize of our white brother have driven the game back. At this time the Indians are helpless and almost friendless, no one to look to for assistance in elevating them. Good men, reliable men, should be sent among them as educators; sobriety and temperance must be taught the tribes; keep away "*Fire Water*" from the Indians. This traffic among them has debased their social and moral condition, and if it is still continued it will exterminate them!

Their health must be carefully cared for. Teach them how to perserve it. The diseases brought from the East are dreaded by them. They cannot prescribe for the cure of small-pox and other kindred diseases. These complaints were not known among them before our white friends came to live among us. Teach the young Indians the science of medicines, the same as the white doctors, and other professional occupations. Introduce Christian religion among them, but leave the matter with the Indians to what kinds of denomination they will attach themselves. Let the missionaries devote their whole time in teaching them the doctrines of the sacred Scriptures. The industrial schools should be located for the Michigan Indian tribes in some central point which is in Mason County, near the Pere Marguette River. This institution should be perpetual. The Indian chiefs have urged me to seek a place where their sons and daughters can be received among our white friends for education. I have a son and daughter, whom I am very anxious to educate. If any kind friend would educate any of the Indian youths, they can write me to my address, Indian Town P. O., Mason County, Michigan. I address the whole American people. May happiness and great prosperity be with this great government and its people.

Several short speeches were made by the members, when a committee of five was appointed to receive and collect farming utensils, clothing, seeds, books, etc., to this tribe, and a large box of such articles has already been contributed, and two young women have offered to go as teachers if the means can be procured to pay their expenses.

It was agreed that donations of any kind should be sent to Alfred H. Love, 212 Chestnut street, Philadelphia.

The following Resolutions were then unanimously adopted:

Resolved, That we deeply lament the recent murderous raid of Col. Baker, upon the Indians of Montana, and trust the Government will not let the matter pass without an immediate and thorough investigation.

Resolved, That while we regard Polygamy, as a crime against nature, resulting in untold evils, we at the same time thoroughly protest against any attempt to abolish it among the Mormons by military power, as is contemplated by the Cullom Bill.

Resolved, That war would tend to increase the evil by scattering it, and sending it beyond the reach of the surer methods of reform—those moral forces of railroads, emigration, civilization, trade and social intercourse, and at the same time inaugurate again those horrors of burning and destroying of property, torturing and killing of human beings and an increase of a national debt, already pressing heavily upon the people.

Resolved, That a copy of these resolutions be forwarded to the Senate and House of Representatives of the United States in Congress assembled.

When this action reached Senater Sumner he replied, and among other good things said: "Peace is our all-conquering ally. Through peace the whole world will be ours. 'Still in thy right hand carry gentle peace,' and there is nothing we cannot do. Filled with the might of peace, the sympathy we extend will have a persuasive power." A. H. L.

MASS CONVENTION OF THE AMERICAN WOMAN SUFFRAGE ASSOCIATION.

NEW YORK, MAY 11TH AND 12TH.

A MASS CONVENTION for the advocacy of WOMAN SUFFRAGE, under the auspices of the AMERICAN WOMAN SUFFRAGE ASSOCIATION organized in Cleveland, Nov. 24, 1869, will be held in the city of New York during Anniversary week in STEINWAY HALL, commencing May 11, 1870, at 10 A. M., and continuing morning, afternoon, and evening, May 11th and 12th. To be followed by a meeting of the Brooklyn Equal Rights Association at the Academy of Music in Brooklyn on the 13th inst., morning, afternoon and evening.

Rev. Henry Ward Beecher, as President of the AMERICAN WOMAN SUFFRAGE ASSOCIATION, will deliver the opening address.

The following eminent advocates of the movement have already engaged to address the Convention.

HENRY WARD BEECHER,	T. W. HIGGINSON,
GEORGE WILLIAM CURTIS,	GILBERT HAVEN,
JULIA WARD HOWE,	OLIVER JOHNSON,
WM. LLOYD GARRISON,	JAS. FREEMAN CLARKE,
MARY A. LIVERMORE,	REBECCA V. LONGLEY,
ROBERT COLLYER,	JOHN WHITEHEAD,
LUCY STONE,	HANNAH M. T. CUTLER,
HENRY B. BLACKWELL,	OSCAR CLUTE,
MARY GREW,	ADA C. BOWLES,
JAMES B. BRADWELL,	GILES B. STEBBINS,
CELIA BURLEIGH,	ELIZABETH K. CHURCHILL,
ROWLAND CONNOR,	MOSES COIT TYLER,
MARY F. DAVIS,	AARON M. POWELL,
STEPHEN S. FOSTER,	MIRIAM M. COLE,

WILLIAM HENRY CHANNING.

Other distinguished speakers are expected, and will be announced hereafter.

The friends of the cause in every State and Territory are respectfully invited to attend.

By order of the Executive Committee, Dec. 23, 1869,

HENRY WARD BEECHER, President.

MYRA BRADWELL, Corresponding Secretary.

LUCY STONE, Chairman Executive Committee.

THE FIFTEENTH AMENDMENT.

THE Ratification of the Fifteenth Amendment of the Constitution of the United States will be celebrated at New York on————with a grand Procession of the Union League, military, civil societies, and citizens, and a public meeting at———in the evening at 7 o'clock.

The following distinguished gentlemen have been invited, and are expected to address the evening meeting:—Wendell Phillips, Frederick Douglass, Senator Revels, H. H. Garret, A. M. Powell.

A series of Tableaus under the direction of a committee of ladies will form one of the attractions of the evening meeting.

Full particulars will be announced in another Programme. WM. F. BUTLER, Chairman Ex. Com.

PETER VOGELSANG,
E. N. C. EATO,
J. N. CARNEY, } *Secretaries.*

LITERARY.

WAY, TRUTH AND LIFE. Sermons by Rev. N. A. Staples, with a sketch of his life, by Rev. John W. Chadwick. 264 pp. Boston: William V. Spencer.

Among the younger Unitarian ministers, one of the most influential and one who gave promise of a still larger measure of usefulness as a religious teacher, had his life been spared, was the Rev. N. A. Staples, the successor of Rev. Samuel Longfellow, of the Second Unitarian Church of Brooklyn. To some of our readers he was personally known. At the time of his death, in February, 1864, he had been preaching, for about two years, with very encouraging results in Brooklyn. His influence in his own denomination was marked, and was always exerted on the side of liberality in the sphere of religious thought, and strongly in favor of the practical application of the simple, fundamental lessons of religion in the affairs of society and the nation. He was born in Mendon, Mass., where his boyhood was spent. At about nineteen, while he was at the Normal School at Westfield to prepare himself for teaching, he was overtaken and for a little time confused by one of the old-fashioned, periodical revivals, but presently came out of it, after considerable suffering, with a clearer head and a strengthened purpose. Two influences which thereafter wrought largely and favorably upon his character, were the Anti-Slavery movement and Theodore Parker. He became a reader of the *Liberator* and the good fruit of his reading was manifest in his earnest, pronounced anti-slavery ministry, first at Lexington, Mass., next at Milwaukie, subsequently as chaplain in the army, and lastly in Brooklyn. He was warmly enlisted also in the cause of Temperance, and in all practical efforts for the elevation and improvement of mankind. His social and domestic life, of which the reader is permitted to get a glimpse in the very interesting sketch which Mr. Chadwick has given us, was of the most endearing type. As portrayed in the pages of the volume before us it is a beautiful, ennobling picture, which we thank the writer for sketching and preserving for us.

In the Unitarian denomination, while there has been no formal division there are two sections of perhaps nearly equal numerical strength, known as the Conservative and Radical wings. Mr. Staples was of the latter. With a large, warm heart which fitted him to be the bosom friend that he was of Robert Collyer, he was somewhat more agrgessive and pronounced as a preacher than Mr. Collyer, while he infused into his work the same desirable, effective quality of social warmth which distinguishes the Chicago preacher. The advance wing of Liberal Unitarianism lost one of its best and bravest representatives in the removal of Mr. Staples. But in the hearts of those who knew him, and, perchance through invisible channels of magnetic influence, he still lives to make himself felt as a power for the good of others. Through the pages of this volume he will speak to, and help, by his own struggles and triumphs, many whom he never knew. He is most fortunate in having for his biographer, one who is not only in all respects a worthy successor in his pulpit, but one who is so near akin to him in spirit, as to be able to interpret his life and purpose with a delicacy and an effect which scarcely another in the circle of his friends could have done so well.

We have space only for a few brief extracts from the journal and letters through which Mr. Staples is permitted to speak for himself, and which must suffice to indicate to our readers the spirit he was of. Passing over the period of his boyhood and student life we find him preaching at Lexington,—but dissatisfied with the quality of his work and struggling with himself. In his journal he records:

"*April 20th.*—If my work was not God's work I should feel discouraged."

"*February 13th*, 1856.—I hope I am on the verge of something better; for certainly this feeling of dissatisfaction is too much."

Again:

"*March 29th.*—If I dared flinch from preaching it (a sermon on intemperance) I fear I would. But my duty is plain. The truth must be spoken. It is hard to wound the feelings of friends, but woe is unto me if I preach not the truth. I will leave the consequences to him whose the truth is."

At Milwaukie:

"The anti-slavery question is the touchstone of moral soundness in this age. It is the kingdom of heaven presented fairly and squarely to us. Better a thousand times believe in Trinity, total depravity, etc., than believe in human slavery, yea, than not positively hate and oppose it.

"The spread of our theology [Unitarian] *ought to be* limited to the spread of such views. It has no alliance with any other elements."

Appended to a discourse entitled "The Irrepressible Conflict," in 1859 he writes the following note:

"Since the above was written, John Brown has been hung. He must have known from the first that, in case his plan failed, the gallows was his certain doom. He had violated the laws of Virginia, and he must pay the penalty. He has paid it, and few will complain of that. It is the unenviable privilege of the men of to-day to pick out defects in John Brown's *plan*, and call it insane, and allow these defects to obscure every other feature. But posterity will soon forget all that, as it has done a thousand times before. His unselfish devotion to *abstract right*; his readiness to die for a great principle—*this* is what poets will sing of and history remember."

In a letter to his wife he writes:

"Last Sunday I had the most singular experience that I have ever had. The day was cold and gray, and the clouds seemed full of despair, and so was my soul. Never did I feel anything so like remorse. I lost all hope and courage. This lasted until five o'clock. In revolving in my mind what I could do, there flashed upon me a resolution to turn all this energy, even of despair, into the discharge of duty, and instantly came relief. All was bright in a moment, and such exceeding peace I never felt before. It was almost palpable.

Again:

"I have always felt that we make too much of death. It cannot work any great change in us nor in those we love. We and they must be the same after death as before, so that children dead are ours still, as much as those that are living."

After he had become established in Brooklyn he records in his journal:

"*November 17th.*—Preached from the text, 'The wisdom which cometh from above is *first* pure, then peaceable.' I made strong allusions to slavery, which gave offense to some. It is hard to see this same effect still produced whenever the subject of slavery is mentioned in the pulpit. Alienation and difference and discord are the immediate results. And yet it cannot be that God would have us purchase peace by paying the price of silence upon such a sin as slavery."

Again he writes:

"*November 25th.*—Yesterday I preached a sermon on '*Life*;' not a life, not immortal life, not any given quality of life, but *Life*. I was amazed at the expressions of thankfulness it called forth. I came home, went into my chamber, and wept for gratitude to the Holy Spirit. I cannot understand it. It makes me—all this love—as humble, meek, and tearful as a child. My constant prayer is, Dear Father, hold me close to thyself. Let me not stir a hair's breadth from the truth and right. Take away my pride, my folly, my ambition, and use me as thy child! I am not elated, dear Collyer, in the least. I am only happy and surprised. I have let my pen run on foolishly and rapidly as it would. but will not apologize to you because I want our letters to be mile-stones to date our progress from. If, hereafter, I have to sing a different tune, it will be interesting to remember this beginning."

Of the sermon here spoken of Mr. Staples says in his journal:

"I have for many years thought of this subject, but have never before been able to do justice to my thought upon it. I have now done the best I can do."

Again:

"Heard one of our Unitarian ministers preach. It was a tough sermon. In the midst of it, a matronly old hen began cackling from the fullness of her heart, and seemed the only inspired one at church or around it."

"*September 6th.*—Am so sick of thinking of our country's affairs, that I have made up my mind to turn to my own work, do the nearest duty most earnestly, and leave the rest to God. It seems to me that if he were to hold up a table of stone, on which was written. 'Liberate your bondmen or you shall not succeed in battle,' it could not be more plainly manifest to us, than it now is."

In a sermon on public affairs during the McClellan period he spoke with so much plainness as to offend a portion of his congregation. From a subsequent discourse on "The Sphere of the Pulpit" we quote the following:

"There is no pulpit in our denomination which has so handsome a reputation for freedom as this has. It is generally known and admitted that any man who has a truth to speak in love, can speak it here; that the members of this society do not hold their opinions by so feeble a tenure that they are afraid to hear any other opinions expressed. And there is no prouder reputation to be won or lost. Numbers, wealth, influence, are only mockeries of a church, without a perfectly free pulpit. For this blessing we are indebted partly to your own good sense, and partly to the true and loving heroism of your former pastor. And while the pulpit is mine I do not intend it shall lose a prize so nobly won."

Of the sermons by Mr. Staples, and extracts of sermons, which make up about one-half of the book, we have only space to say that they are such as the reader would naturally expect from such a spirit as his. They will be inspiration and life to many, especially young men and women, into whose hands they shall fall.

The volume is handsomely printed by Mr. S. W. Green, of this city, is neatly and substantially bound, and is issued from Boston, by William V. Spencer as publisher. It deserves, and we trust will gain, many readers.

The Atlantic Monthly for April presents a varied and interesting table of contents. John G. Whittier contributes the following:

MY TRIUMPH.

The autumn-time has come;
On woods that dream of bloom,
And over purpling vines,
The low sun fainter shines.

The aster-flower is failing,
The hazel's gold is paling;
Yet overhead more near
The eternal stars appear!

And present gratitude
Insures the future's good,
And for the things I see
I trust the things to be;

That in the paths untrod,
And the long days of God,
My feet shall still be led,
My heart be comforted.

O living friends who love me!
O dear ones gone above me!
Careless of other fame,
I leave to you my name.

Hide it from idle praises,
Save it from evil phrases:
Why, when dear lips that spake it
Are dumb, should strangers wake it?

Let the thick curtain fall;
I better know than all
How little I have gained,
How vast the unattained.

Not by the page word-painted
Let life be banned or sainted:
Deeper than written scroll
The colors of the soul.

Sweeter than any sung
My songs that found no tongue;
Nobler than any fact
My wish that failed of act.

Others shall sing the song,
Others shall right the wrong,—
Finish what I begin,
And all I fail of win.

What matter, I or they?
Mine or another's day,
So the right word be said
And life the sweeter made?

Hail to the coming singers!
Hail to the brave light-bringers!
Forward I reach and share
All that they sing and dare.

The airs of heaven blow o'er me;
A glory shines before me
Of what mankind shall be,—
Pure, generous, brave, and free.

A dream of man and woman
Diviner but still human,
Solving the riddle old,
Shaping the Age of Gold!

The love of God and neighbor;
An equal-handed labor;
The richer life, where beauty
Walks hand in hand with duty.

Ring, bells in unreared steeples,
The joy of unborn peoples!
Sound, trumpets far off blown,
Your triumph is my own!

Parcel and part of all,
I keep the festival,
Fore-reach the good to be,
And share the victory.

I feel the earth move sunward,
I join the great march onward,
And take, by faith, while living,
My freehold of thanksgiving.

Speaking of designs, two admirable drawings from the pencil of Thomas Nast decorate the pages of *Harper's Weekly* of the 19th inst. The one illustrating well the evils of Intemperance, in which Death is represented standing in triumph over a lost inebriate, who is depicted plunging into the abyss of perdition. The accessories are Jacob's Ladder with angels mourning at its foot, whilst on its top stands Justice with the sword and scales in her hands. The lower right hand corner exhibits the different phases of the crime of Intemperance. The figure of Death is peculiarly startling, and terrific. Woe for us that the crime it condemns is but too common amongst us. It ought never to be forgotten that the Legislature and people of the State of New York have publicly expressed their abhorrence of the crime, the latter at the ballot-box. That we are what we are—is due to the fatal action of the Court of Appeals which overruled the decision of the community.

Facing the above, is another design entitled Fort Sumter. In it a School House is represented standing on the rock of Liberty, whilst in the foreground are depicted the priests of Rome, and others, who are attacking it. To the right of the same a placard is exhibited on which these words are written—"Programme, Freedom of Education and Public Worship: both these principles are not only contrary to the laws of God and the Church, but are in contradiction with the concordat between the Holy See and the Republic, and destructive to the Church and Society." It is signed "Cardinal Antonelli." On the left is drawn an "ecclesiastical canon" of the shape and apparently about the size of the famous "Swamp Angel," over which is a flag decorated with a cross, a harp, and the Keys of St. Peter, with the legend, "Fort St. Patrick." Both of the above designs, though quite varied in treatment, are executed in the highest style of art.

DIALOGUES FROM DICKENS. 253 pp. Boston: Lee & Shepard.

W. Eliot Fette A. M. has furnished a desirable book for schools and home amusement, composed of judicious selections from Dickens writings, arranged in dialogue form. "Pickwick" is largely drawn upon, but "Mark Tapley," "Mrs. Gamp," "Quilp," and other never-to-be-forgotten characters of Dicken's personation, are also well represented. There are forty-five dialogues varying in length and the number of characters, and teachers especially would find them very useful and convenient.

The book is published by Lee & Shepard. It is printed on nice paper in excellent type and is altogether deserving of a favorable reception.

RECEIVED.

DIALOGUES FROM DICKENS. Arranged by W. Eliot Fette, A. M. 253 pp. Boston: Lee & Shepard.

THE TONE MASTERS. A musical series for young people. By the author of "The Soprano." 193 pp. Boston: Lee & Shepard.

BRAKE UP; or, The Young Peacemakers. By Oliver Optic. 303 pp. Boston: Lee & Shepard.

A CARD.

WE have just published a *new* series *of* Anti-Tobacco Tracts, entitled "*What Men of Science say about Tobacco.*"

Many persons wishing to do good, would gladly spread these productions over the Nation, but they are too poor to pay for them, hence, we beg all such friends to understand, that if they will send a little postage money with their orders, the Tracts they shall have, "without money, and without price" as long as the cruise of oil does not fail. GEORGE TRASK.

FITCHBURG, Mass., March, 1st, 1870.

OBITUARY.

MRS. HEPSIBAH HAYES.

IN Burton, Ohio, 25th ult., Mrs. Hepsibah Hayes, daughter of Zechariah Ober, formerly of Hollis, N. H., aged 67 years and 11 months. Mrs. Hayes was a faithful and true Christian, ever ready to assist the suffering and needy, and making all happy and pleasant about her. [New Hampshire papers please copy.]

THE STANDARD.

CLUB RATES.

To clubs of five it will be sent for $2.75 each,—and to the person sending the names and remittance for the club, a copy of a beautifully executed, life-like photograph of either WENDELL PHILLIPS or JOHN G. WHITTIER, and JOHN STUART MILL'S "SUBJECTION OF WOMEN."

To clubs of ten, it will be sent for $2.50 each,—and to the person sending the names and remittance for the club, a copy of either WENDELL PHILLIPS' photograph or JOHN G. WHITTIER'S, and a copy of JOHN STUART MILL'S "SUBJECTION OF WOMEN," together with WHITTIER'S Poems, complete, Diamond Edition.

To clubs of twenty it will be sent for $2.00 per year, each,—to the person sending the names and remittance for the club, an extra copy of THE STANDARD one year free, and a copy of both the photographs of WENDELL PHILLIPS and JOHN G. WHITTIER, together with JOHN STUART MILL'S "SUBJECTION OF WOMEN," and either WENDELL PHILLIPS' "SPEECHES, LETTERS and LECTURES," or WHITTIER'S POEMS, complete, Diamond Edition.

PREMIUMS.

To old subscribers who renew their subscriptions and send one new subscriber for the year ($6); or to any who send two new subscribers ($6) we will send, postpaid, JOHN STUART MILL'S "SUBJECTION OF WOMEN," and either of the following very desirable books or photographs:

WENDELL PHILLIPS' "Speeches, Lectures and Letters." 553 pages, with steel portrait.

LYDIA MARIA CHILD'S "Romance of the Republic." 442 pages.

CAROLINE H. DALL'S "College, Market and Court." 498 pages.

ANNA E. DICKINSON'S "What Answer?"—an eloquent protest against caste—301 pages.

JOHN G. WHITTIER'S "Poems"—complete—Diamond Edition—410 pages;

RALPH WALDO EMERSON'S new book, "Society and Solitude,"

LOUISA M. ALCOTT'S new book, "An Old Fashioned Girl."

Or, a life-like, beautifully-finished, medium-sized photograph of WENDELL PHILLIPS, made by Marshall of Boston; or a photograph of the same size and style. suitable for framing, by the same artist, of JOHN G. WHITTIER.

MAGAZINES AND JOURNALS.

We will hereafter send the *Radical* ($4.00 a year) and THE STANDARD, each one year to old or new subscribers, the two for $5.50;—

The *Herald of Health* ($2.00 a year) and THE STANDARD, the two for $3.50.

THE STANDARD and *Old and New*, a new liberal Magazine, edited by Rev. Edward Everett Hale, ($4.00 a year), the two for $5.50;—

THE STANDARD and *The Woman's Journal* ($3.00 a year), the two for $5.00;—

THE STANDARD and the *Atlantic Monthly* ($4.00 a year), the two for $5. 50;—

THE STANDARD and *Our Young Folks* ($2.00 a year), the two for $4.00;—

THE STANDARD and *Every Saturday* ($5, a year,) the two for $6.50.

THE STANDARD and either *Harper's Magazine,—Harper's Weekly—or Harper's Bazaar*, ($4.00 a year each) at $5.50 a year.

THE STANDARD and the *Phrenological Journal* ($3.00 a year,) the two for $4.50.

Miscellaneous Department.

PRAYING ALWAYS.

BY LUCY LARCOM.

Soul of souls, only by Thee
The way we see
Through earth's entangling mystery;
We nothing know;
But prayer unbars heaven's gate, and Thou dost show
To us the path in which we ought to go.

And this is prayer; from self to turn
Thee-ward, and learn
Our life's veiled angels to discern.
Filled with Thy light
We hate the damning evil, love the light;
Awake with Thee, there is no night.

Were ours the wish, as vain as strange,
Thy will to change,
Or Thy least purpose disarrange,—
This were not prayer,
But only a rebellious heart laid bare,
Insanely choosing curses for its share.

Thou present God! to Thee we speak,
Weary and weak,
Thy strength Divine we struggling seek.
Thou wilt attend
To every faintest sigh we upward send;
Thou talkest with our thoughts, as friend with friend.

The battle of our life is won,
And heaven begun,
When we can say, "Thy will be done!"
But Lord, until
These restless hearts in Thy deep love are still,
We pray thee, "Teach us how to do Thy will!"

We cry with Ajax, Give us light!
A glimpse, a sight
Of midnight foes that we must fight.
They hide within,
They lurk without, the subtle hordes of sin:
By mortal might, shall no man victory win.

The prayer of faith availeth much:
Thou nearest such.
Thy hand we in the darkness touch.
O, not apart
Stayest Thou on some high throne, all-loving Heart!
Helper in times of need, we know thou art.

Nor nursing each our own distress,
To thee we press;
Prayer's overflow drowns selfishness:
Soul within soul.
One voice to Thee our linked petitions roll:
Healer of the world's hurt, oh, make us whole!

And when arise serener days,
Whose air is praise,
The song of thankfulness we raise,
On high shall be,
Not that to some vast All we bend the knee,
But that each soul has one sure friend in Thee.

Soul of our souls, with boundless cheer
Forever near,
Our being's breath and atmosphere,—
The world seems bleak
Only when shelter in drear self we seek:
The joy of life is, man to Thee may speak.

—Hours at Home, for February.

A CHRISTIAN FRAME OF MIND.

THERE was once a Colonial Bishop, whose See was on the Coast of Africa.

He was an energetic Bishop who labored nobly, according to his views, and no man gainsaid him.

In his immediate neighborhood resided a barbarous tribe—the Tribe of the Canoodle-Dummers. You have heard of them.

They were idolators.

They were a simple race, with a primative religion. They were a mild and peaceable people, and lived in perfect harmony with one another.

The Bishop said (and very properly), "I will convert these poor benighted heathens."

He entered among them, and they received him hospitably. He is indebted to them for teaching him the flavor of ape, which, to this day, is always served in various forms at the Episcopal banquets. There are few pleasanter dishes than ape stewed with oysters and port wine. But, on the other hand, he found them but little prepared to listen to the beauties of the religion he was about to unfold to them.

He began by entering into conversation with their Chum, or High Priest.

The Bishop learned from the Chum, or High Priest, the heads of the Canoodle-Dummers' faith.

He found that at sunrise they were summoned to prayer by the beating of a tom-tom, or the blowing of a horn.

"It does not matter which," said the Chum.

"How is this?" said the Bishop. "It does not matter which?"

"It does not in the least matter whether it is a tom-tom or a horn?" said the Chum. "Why should it?"

"Oh," said the Bishop, "this is a terrible state of things." And he thought to himself, "It is useless just at present to endeavor to inculcate the beauties of Christianity among this ignorant and unsophisticated people. In their present state of mind they will not appreciate what I have to tell them. I will begin by endeavoring to instil a healthier moral tone, so they will the more readily apprehend the doctrine that I shall then lay before them."

With the permission of their chief, he summoned the tribe. They came like lambs.

"Oh, Canoodle-Dummers," said he, "I am pained to find that you are indifferent as to whether a tom-tom or a horn is used to summon you to your devotions."

"We are quite indifferent," said they, with one voice, "so that we are summoned."

"But," said the Bishop, "Observe, if a horn is right, a tom-tom must be wrong. So, likewise, if a tom-tom is right, a horn is out of the question."

"But, why?" said the Canoodle-Dummers.

"Why?" echoed the Bishop indignantly, "Why of course!"

"I see," said each Canoodle-Dummer, thoughtfully. And the members of the tribe looked askance at each other, and each edged away from his neighbor.

And the next day the tribe was divided into two mighty religious factions, those who stood up for the horn, and those who stood up for the tom-tom.

The Chum, or High Priest, endeavored but in vain, to reconcile them. "Why," said the Chum, "should you quarrel on such a point? You are all good men. You are all amiable, sufficiently virtuous, tolerably sober, charitable, and generally well conducted. You agree on all the vital points of your religion. Why divide on matters of unimportant detail?"

"Why, indeed?" said the tribe. And the two factions embraced.

"Stop!" said the Bishop, "I am pained beyond measure to see this. What are the ingredients of a plum-pudding to the shape of the mould in which it is boiled?"

"Nothing at all," said the tribe. And they were again, and finally, divided.

The Bishop persevered.

He addressed the Horn party, and said, "I notice with pain that some of your horns are long, and some are short. This should not be."

"Which is right?" said the Horn party.

"I am not of your religion," said the Bishop, "so I cannot undertake to offer an opinion. But one thing is certain, if one is right the other is wrong."

So the Horn party was divided into two sects—the Long Horns and the Short Horns. And the Long Horns hated the Short Horns even more than the Horn party hated the Tom-tom party. And the Short Horns returned the compliment.

The Bishop then addressed the Tom-tom party, and said, "I am grieved to see that some of your tom-toms are long and narrow, while others are short and stout. If it is right that a tom-tom should be long and narrow, it is a sin to use those that are of diametrically opposite form."

And the Tom-tom party were accordingly divided into two sects, the Long and Narrow Tom-tom, and the Short and Stout Tom-tom.

And the feud that existed between the Horn party and the Tom-tom party, was as nothing compared to that which raged between the Long and Narrow Tom-tom party and the Short and Stout Tom-tom party.

The Bishop still persevered.

He pointed out to the Long Horn party that some of the Long Horns were sharp and some were flat.

So the Long Horn party were subdivided, and became the Sharp Long Horns and the Flat Long Horns. He pointed out to the Short Horn party that some of the short horns were cow's horns and some were ram's horns.

So the Short Horn party were subdivided, and became the Short Cow Horns and the Short Ram Horns.

The Bishop still persevered.

He pointed out to the Long and Narrow Tom-tom party that some of their long and narrow tom-toms were headed with the skin of sheep, and some with the skin of pigs.

So the Long and Narrow Tom-tom party were subdivided, and became the Long and Narrow Sheep-headed Tom-tom party and the Long and Narrow Pig-headed Tom-tom party.

He pointed out to the Short and Stout Tom-tom party that some of their short and stout tom-toms were bored in with wood, and some with iron. So the Short and Stout Tom-tom party were subdivided into the Short and Stout Wooden-boxed Tom-tom party, and the Short and Stout Iron-boxed Tom-tom party.

And here the good Bishop took breath and rested. For by this time there was only one man to each subdivision, and the process of disintegration could be carried on no further.

Let us hope, however, that he was as successful in converting them to Christianity as he was in bringing them to a Christian frame of mind.—*London Fun.*

IN the course of our reading we should lay up in our minds a store of goodly thoughts in well-wrought words, which should be a living treasure of knowledge always with us, and from which, at various times, and amidst all the shifting of circumstances, we might be sure of drawing some comfort, guidance and sympathy.—*Friends in Council.*

LITTLE GOLDENHAIR.

GOLDENHAIR climbed upon grandpapa's knee!
Dear little Goldenhair, tired was she,
All the day busy as busy could be.

Up in the morning as soon as 'twas light,
Out with the birds and butterflies bright,
Skipping about till the coming of night.

Grandpapa toyed with the curls on her head,
"What has my darling been doing," he said,
"Since she arose with the sun from her bed?"

"Pity much," answered the sweet little one.
"I cannot tell so much things I have done.
Played with my dolly and feeded my bun.

"And then I jumped with my little jump rope,
And I made out of some water and soap,
Bootiful worlds, mama's castles of hope.

"I afterward readed in my picture book,
And Bella and I, we went down to look
For the smooth little stones by the side of the brook.

"And then I comed home and eated my tea,
And I climbed up on grandpapa's knee,
And I jes as tired as tired can be."

Lower and lower the little head pressed,
Until it has dropped upon grandpapa's breast:
Dear little Goldenhair, sweet be thy rest!

We are but children; the things that we do
Are as sports of a babe to the Infinite view,
That marks all our weakness, and pities it too.

God grant that when night overshadows our way,
And we shall be called to account for our day,
He shall find us as guileless, as Goldenhair's lay.

And oh, when aweary, may we be so blest,
As to sink like the innocent child to our rest,
And feel ourselves clasped to the Infinite breast.

METEORITES.

IF these substances possess no interest from a utilitarian point of view, there are few things which possess more when regarded from any other. Assuming the reader to be acquainted with the constitution of meteorites, and the condition in which iron is found in them—that is to say, in a pure state, instead of in the form of iron ore as dug from the mine—we may now state that according to M. Stanislas Meunier, a great step has been made towards a positive knowledge of the source from whence they issue. Various hypotheses have been put forward at different times on this subject; some have suggested that they were formed by a combination of atoms of iron, nickel and other substances found in meteoric iron, which they supposed to be floating in the atmosphere; others have conjectured that they were thrown out of volcanoes in the moon, and some have maintained the hypothesis that they were erupted from the earth itself. Without entering upon a discussion of either of these theories, it may be stated that M. Meunier says that on examining the mass of meteoric iron found at Deesa, in Chili, he found it to possess an unexpected resemblance with a block fonnd at Caille (Maritime Alps), and another which fell at Setif, in Algeria, on the 9th of June, 1867. The Deesa meteorite is a compound of these two stones; it contains an iron identical with that contained in the Caille meteorite, injected in a state of igneous fusion into a stone identical in substance with that of Setif. The Deesa stone is, therefore, an erupted block, and is the first of the kind that has been discovered. Moreover, it is clearly shown that the iron of the Caille meteorite and the stone of that of Setif have a similar stratification, consequently they are supposed to have formed part of the same unknown globe, and this is the first time such a connection has been materially demonstrated. He observes that the meteorites which now fall on the earth are not of the same mineralogical nature as those which formerly fell on this globe, Originally they were masses of iron, (a very large block may be seen in the British Museum, which was found on the plateau of Quito), but only three such masses are known to have fallen within the last 118 years, whereas there have been on an average three falls of meteoric stones yearly. The greater part of the numerons pieces of iron deposited in collectious, have fallen at unknown epochs; the meteoric stones are of comparatively recent date. Perhaps it might with more correctness be said that the meteoric stones which fall now are of a new kind, for none of a carboniferous nature are known to have reached the earth previous to 1803, whereas there are four known instances since that time. From these combined facts he concludes that the meteorites are the ruins of one or several celestial bodies of geologically recent date which moved round the earth, or possibly round the moon, which having gradually lost their internal heat—long before the moon, owing to their lesser volumes—have, in the coldness of space, crumbled apart gradually, portions being left in various parts of the orbit in which they formerly moved, thereby forming a kind of ring of fragments, or rather a series of rings, according to the densities of the different masses; that the masses nearest the center of the disintegrated planet, contaning the largest proportion of iron, came first within the range of the attraction of the earth, and that these have been followed by meteorites composed partly of metals and partly of stone, such as now occasionally reach us. He anticipates that these may hereafter be followed by stones containing less and less metal. The conclusions he arrives at are that the fate of this planet exhibits what will eventually be the doom of the moon, the globe which we inhabit, and all the other planetary bodies of the system, of which the sun alone retains the original type.

PLANTS IN SLEEPING ROOMS.—Though the air is dependent for the renewal of its oxygen on the action of the green leaves of plants, it must not be forgotten that it is only in the presence and under the stimulus of light that these organisms decompose carbonic acid. All plants, irrespective of their kind or nature, absorb oxygen and exhale carbonic acid in the dark. The quantity of noxious gas thus eliminated is, however, exceedingly small when compared with the oxygen thrown out during the day. When they are flowering, plants exhale carbonic acid in considerable quantity, and at the same time evolve heat. In this condition, therefore, they resemble animals as regards their relation to the air; and a number of plants placed in a room would, under these circumstances, tend to vitiate the air.

While the phanerogamia, or flowering plants, depend on the air almost entirely for their supply of carbon, and are busy during the day in restoring to it the oxygen that has been removed by animals, many of the inferior cryptogamia, as the fungi and parasitic plants, obtain their nourishment from material that has already been organized. They do not absorb carbonic acid, but on the contrary they act like animals, absorbing oxygen and exhaling carbonic acid at all times. It is, therefore, evident that their presence in a room cannot be productive of good results.

Aside from the highly deleterious action that plants may exert on the atmosphere of a sleeping-room, by increasing the proportion of carbonic acid during the night, there is another and more important objection to be urged against their presence in such apartments. Like animals, they exhale peculiar volatile organic principles, which in many instances render the air unfit for the purposes of respiration. Even in the days of Andronicus this fact was recognized, for he says, in speaking of Arabia Felix, that "by reason of myrrh, frankincense and hot spices there growing, the air was so obnoxious to their brains, that the very inhabitants at some times cannot avoid its influence." What the influence on the brains of the inhabitants may have been does not at present interest us: we have only quoted the statement to show that long ago the emanations from plants were regarded as having an influence on the condition of the air; and, in view of our present ignorance, it would be wise to banish them from our sleeping apartments, at least until we are better informed regarding their true properties.—*Dr. J. C. Draper in January Galaxy.*

TWO RASCALS.—Frederick I., of Prussia, being too unwell to read his usual devotions, called upon his *valet de chambre* to read prayers. In the prayer occurred the words, "May God bless thee." The servant, not deeming respectful to use *thee* in reference to the king, took the liberty to change the phrase, and read it, "May God bless *you*." The king, exasperated, hurled something at the head of the speaker, exclaiming, "It is not so; read it again." The terrified servant, not conceiving in what he had done wrong, read it again, "May God bless you." The irascible monarch, having nothing else he could grasp, took off his night-cap and threw it into the man's face, exclaiming "It is not so; read it over again." The servant, frightened almost out of his senses, read for the third time, "May God bless you." "*Thee*, rogue," shouted the king. "'May God bless *thee*.' Dost thou not know, rascal, that, in the sight of God, I am only a miserable rascal like thyself?"—*From Frederick the Great, in Harper's Magazine.*

BIDING.

BY MRS. ADELINE D. T. WHITNEY.

Isaiah xl. 11,

Oh, hearts that long! Oh, hearts that wait,
Burdened with love and pain,
Till the dear life-dream, earth-conceived,
In heaven be born again!

Oh, mother-souls, whose holy hope
Is sorrowful and blind!
Hear what He saith so tenderly
Who keepeth you in mind!

Of all His flock He hath for you
A sweet, especial grace;
And guides you with a separate care
To His prepared place.

For all our times are times of type,
Foretokened on the earth;
And still the waiting and the tears
Must go before the birth.

Still the dear Lord with whom abides
All life that is to be,
Keeps safe the joy but half fulfilled
In His eternity.

Our lambs He carries in His arms
The heavenly meads among,
And gently leadeth here the souls
Love-burdened with their young!

—Old and New for March.

THE EDUCATION OF THE HAND.—People, with a few unfortunate exceptions, have each two hands. We should not mention this fact were it not that in the education of youth, only one seems to be generally considered. Children are told to hold their knives in their right hand when cutting their food, and when the necessary operation is completed, to lay it down and use the forks while eating, still employing the right hand. The only further instructions they receive in regard to the left hand, is to keep it clean in common with the right hand, and not to get into the habit of thrusting it into their pockets. They are taught that whenever one hand only is required, the preference is to be given to the right. Thus the left hand is, with the large majority of people, a comparatively useless member employed only to supplement the other in all manual operations. Without pausing to inquire into the origin of this senseless custom, it is sufficient for our purpose to say that it has no foundation in the anatomy of the hand, or in any natural peculiarity of the human mind. As well might we teach children to hop about on the right foot, to keep the left eye closed, and to stop the left ear with cotton, as to teach them to magnify the value of the right hand at the expense of the left. Nor, in renouncing this absurdity, would it be necessary to the late existing social conventionalities. The fork may be held in the right hand while eating, and the knife may take its place in cutting food. These are small matters, observed only for conventional reasons. What excuse can there be for neglecting the early and careful instruction of both hands? We are not speaking of an impracticable thing when we say it is possible to rear children so that whatever one hand can do the other may do equally well. We know this has been accomplished in many notable instances, where the disability of the left hand has been rectified, in spite of all obstacles arising from bad habits acquired in childhood. We have seen surgeons transfer an instrument from one hand to the other whenever convenience requred it without the least awkwardness. We have seen draftsmen using both hands in coloring drawings, an immense advantage both to rapidity of work and evenness of shading. We have seen woodmen chop timber "right or left-handed," and one carpenter who used to hammer or saw with either hand with nearly equal facility. In all these cases the use of the left hand in common with the right, gave very much greater efficiency.—*From the Scientific American.*

A DISINFECTANT WORTH KNOWING.—We *(Illustrated Midland News)* dare say very few persons are aware that coffee is a valuable disinfectant. Experiments, however, have proved that it is the most powerful means, not only of rendering animal and vegetable effluvia innocuous, but of actually destroying them. A room in which meat in an advanced state of decomposition has been kept for some time, was instantly deprived of all smell on an open coffee roaster being carried through it, containing a pound of coffee newly roasted. In another room, exposed to the effluvium occasioned by the clearing out of a manure-pit, so that sulphuretted hydrogen and ammonia in great quantities could be chemically detected, the stench was completely removed in half a minute, on the employment of three ounces of fresh roasted coffee, while the other parts of the house were permanently cleared of the same smell by being simply traversed with the coffee roaster, although the cleansing of the pit continued for several hours after. The best mode of using the coffee as a disinfectant is to dry the raw bean, pound it in a mortar, and then roast the powder on a moderately heated iron plate, until it assumes a dark brown tint, when it is fit for use. Then sprinkle it in sinks or cesspools, or lay it on a plate in the room which you wish to have purified. Coffee-acid or coffee-oil acts more readily in minute quantities.

POPULAR LECTURES.—Lectures have this advantage over books, that they give you not only the matter but the man—the soul behind the substance, the worker together with his work. Print can never vie with personality; and one of the ends served by lectures is to put on exhibition people more or less illustrious. Is it the same to us whether we read the "Four Georges" or hear them from Thackeray? Would any body that ever saw this writer on the platform, pretend that "hearing imperfectly" was not better than "reading at leisure in his book?" The charm of personality, to all but a few of the public, is lost without the lecture. In this charm is included, first, the delight (which I maintain to be not silly, but honorable) of seeing great men worth the seeing; next, a magnetism of presence; thirdly, those helps, which even genius, art and erudition cannot despise, to wit: voice, gestures, pose, subtle modulation, and, above all, characteristic expression; finally, a certain gain of fresh apprehension of the man, whereby not only a single evening's entertainment but other books and works may become luminous with new and clearer meaning. At least, I know that having once heard a great man speak in public, I never afterwards can divest any of his speeches and writings from the personal impressions, he has created. I seem to hear his voice, and inevitably pronounce his books mentally as he could and would have read them orally. Once let a man hear the twang of Greeley, and thereafter the *Tribune's* resonant leaders on "Protection" ring with it, and the face peers through the type. The tumultuous splendor of Phillips, once heard in "The Lost Arts," forever resounds like a Niagara adown the columns of THE ANTI-SLAVERY STANDARD. The less-impetuous and inpassioned, but not less skillful and adroit, platform oratory of Emerson—which illustrates not so singularly the uses of speech as of expressive silence—the power of well-measured *pauses*, carrying, by their contrast, a telling emphasis to every utterance—this, too, is a fatal spell, once heard, and thereafter no sentence of Emerson can be read but as he might pronounce it. I say that we carry away from the lecture infinitely more than the book can give us—namely, the man—and henceforth have corrected our faulty interpretation of what he might have meant by the assurance of what he must have meant. When once we have heard Richard or Ristori cry "*Ciel!*" we cannot come upon the word afterwards in dramatic literature without remembering its whispered horror. Now, the lecture is to the book, what the stage is to the play, and very much more, because it is the playwright, too, and no mere mocking-bird of elocution. He acts his drama before our eyes.—*Galaxy for March.*

THE ART-GIFT.—The art-gift itself is only the result of the moral character of generations. A bad woman may have a sweet voice; but that sweetness of voice comes of the past morality of her race. That she can sing with it at all she owes to the determination of laws of music by the morality of the past. Every act, every impulse of virtue and vice affects, in any creature, face, voice, nervous power, and vigor and harmony of invention at once. Perseverance in rightness of human conduct renders, after a certain number of generations, human art possible; every sin clouds it, be it ever so little a one; and persistent vicious living and following of pleasure render, after a certain number of generations, all art impossible. Men are deceived by the long-suffering of the laws of nature, and mistake, in a nation, the reward of the virtue of its sires for the issue of its own sins. The time of their visitation will come, and that inevitably; for it is always true that if the fathers have eaten sour grapes, the children's teeth are set on edge. And for the individual, as soon as you have learned to read, you may, as I said, know him to the heart's core, through his art. Let his art-gift be never so great, and cultivated to the height, by the schools of a great race of men, and it is still but a tapestry thrown over his own being and inner soul; and the bearing of it will show infallibly whether it hangs on a man or on a skeleton. If you are dim-eyed, you may not see the difference in the fall of the folds at first, but learn how to look, and the folds themselves will become transparent, and you shall see through them the death's shape, or the divine one, making the tissue above it as a cloud of light, or as a winding-sheet.—*Ruskin's Queen of the Air.*

CHARACTER OF QUEEN ELIZABETH.—As seen in these pages, the character of Elizabeth is far from being that of an amiable, upright, sincere or benevolent woman. She was meanly avaricious. Her policy was crooked; her measures usually the reverse of generous. Noble virtues found no lodgment in her breast. Our historian would fain present her as forgiving, tolerant, having a commonsense perception of the relations between the world and its Maker. But it is easy to see that she was none of these. Her conduct to Secretary Davison, after Mary's execution, proves her at once revengeful and hypocritical. She wished to hang Stubbs, who wrote a pamphlet, plain, but offensive to her, with Page, the bookseller, and Singleton, the printer; nor was she contented with less than the exposure of the pamphleteer and his book-seller on a public scaffold, where their right hands were struck off with a cleaver. She ordered, with undisturbed composure, Yorkshire peasants to be hung in batches. She signed the death-warrant of Edmund Campion. She expressed satisfaction with her agents in Ireland, who slaughtered mothers and their children wholesale. She directed the Lords Justices "to proceed to the execution of Archbishop Hurley, first by ordinary trial, but that if they found the effect of that course doubtful, they might then take the shorter way;" and thus an innocent man, after cruel torture, was barbarously executed, with her sanction. —*Froude's "History of England."*

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ANNOUNCEMENT FOR 1870.

NEW WEEKLY NEWSPAPER.

THE WOMAN'S JOURNAL,

Devoted to the interests of Woman, to her educational, industrial, legal and Political Equality, and especially to her Right of Suffrage.

Published Every Saturday, in Boston and Chicago.

MARY A. LIVERMORE, EDITOR.

Julia Ward Howe, Lucy Stone, William Lloyd Garrison, and T. W. Higginson, *Associate Editors.*

OPINIONS OF THE PRESS.

The first number of the *Woman's Journal* made its appearance in this city yesterday. It is a handsome quarto sheet, made up with excellent taste, consisting in great part of original articles' editorial and others, addressed to the interests of women, and to the object of securing industrial, educational and political equality between the sexes. The writers for the new paper are distinguished by their initials, and are among the best-known advocates in this field of labor. The *Woman's Journal*, while aiming to make for itself an independent career, also takes the place of the *Agitator*, lately published at Chicago, and now superseded by this new venture.—*Boston Advertiser.*

THE WOMAN'S JOURNAL.—The friends of Woman Suffrage who wish to keep the issue clear from entangling alliances with other reforms and the endless host of individual whims and vagaries—who would pursue it with the same singleness of aim that marks the movement in England, and the temperance and other special reforms in this country, have established a weekly paper, the *Woman's Journal*, published in Boston and Chicago, and edited by Mrs. Livermore, Mrs. Lucy Stone, Mrs. Julia Ward Howe, Mr. William Lloyd Garrison, and Mr. T. W. Higginson, assisted by accomplished friends of the cause. The *Woman's Journal* is a fair and attractive paper in appearance; while the variety and spirit of its articles, and the dignity, self-respect, good humor, and earnestness of its tone will show how profoundly mistaken are those who suppose that folly and extravagance are necessarily characteristic of the discussion of the question. The *Journal* is indispensible to those who would truly understand the character of the movement and measure its progress.—*Harper's Weekly.*

THE WOMAN'S JOURNAL.—The first number of the *Woman's Journal* presents a very handsome appearance mechanically, and intellectually it is of more than common ability. The subjects are well treated, and are varied and pertinent. The salutatory, written by Julia Ward Howe, does not promise too much, but is confident and courageous; the sisters are implored to make common cause, to lay down all partizan warfare, and organize a peaceful Grand Army of the Republic of Women—not against men, but against all that is pernicious, against superstition, against oppression; at the close is the scriptural quotation, "Let brotherly love continue." Mrs. Dogget is the foreign correspondent, and domestic correspondents are numerous and sprightly. The editorial summaries, "What Women are Doing," and the "Notes" are very well gotten up, being crisp, comprehensive and original. Altogether, the *Journal* is an admirable paper in every respect; its tone is able, dignified and resolute; it undertakes its own work with energy and pluck, and if continued in a manner equally elevated will exercise no small influence in the reform for whose accomplishment so many brave and good women are laboring.—*Chicago Post.*

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All communications for the *Woman's Journal*, and all letters relating to its editorial management must be addressed to Mar A. Livermore, *Managing Editor.*

Letters containing remittances, and relating to the business department of the paper, must be addressed to *Woman's Journal*, Box 4297, Boston, Mass.